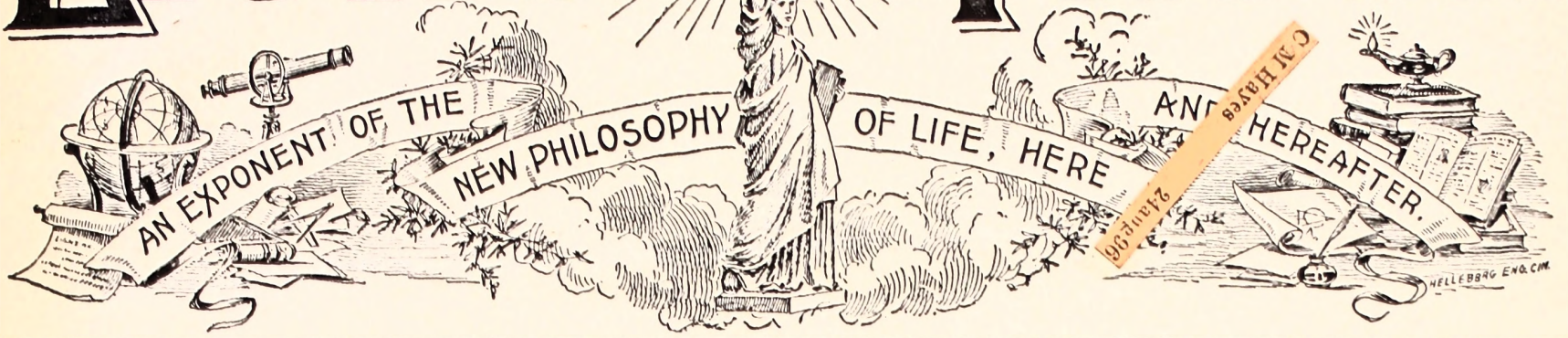


LIGHT OF TRUTH



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Written for the LIGHT OF TRUTH.

OMNIPRESENT DIVINITY;

OR,

Sunshine and Shadow.

A STUDY OF CONTRAST BY NEGATIONS.

BY L. A. PRESTON.

FIRST PAPER

Light is a living symbol of Truth.

Darkness is a want or absence of light; a negation, nothing. Error is a want or absence of Truth: a negation, nothing, and is symbolized by darkness.

Light and Truth are *entities*; they have a real existence. Darkness and Error are *nonentities*; they have no real existence.

Sunshine and Shadow! Oh, Life's Light and Darkness! Oh, thou two poles of my consciousness! Thou Day and Night of my existence! Within thy gleams oh Day and within thy glooms oh night doeth I find my being. In black and white 'tis written ineffable. Art thou, oh Night, Day's forever inseparable attendant shadow? Why intermingl'eth thy glooms with her gleams? Whyfore art thou, oh gloomy Night? I wouldst only Day's glories. Her alone I worship. Must mine eyes always meet thy darkening frown behind the light of her smiles? Why obtrudest thy dark cloud bedimmed visage between my soul and the glancing sunshine of her eyes? Whyfore must I taste thy bitter with her sweet? Why doest thy curses mingle with her blessings? Why brew sorrow with joy and mingle tears with laughter? Oh, why strew my pathway with thorns and briars among the roses? Why shadow my path with error for I in the dark stumble and fall? The gloom encompasseth me about and I am afraid. The Light of Truth, I pray thee for I am sore distressed. Oh, Day hasten thy steps for I despair. Oh, why permittest thou this Light of my life? An answer I crave, oh Day! Oh Night! Sunshine and Shadow! Oh thou intermingling Opposites! Revealor! Obscurer!

Let us in Nature's pagentry and glorious scenes display contemplate Life's Light and Darkness—in earth, sea, and sky; the trees, grass, and flowers, rock, waters, and clouds fauna and avifauna; on mountain and in valley—everything—everywhere. Any where that our vision meets, we find the same opposites of light and shade. The same intermingling display of whiteness and blackness.

Look at the foliage of trees, grass, and flowers; notice the different shadings, the different gradations of light and shade intermingling opposites. The strange interplay of sunshine and shadow, the chemical compositions of white and black in the different colors comprising the scene. How wonderful clear and distinct do those flowers appear against the dark-green background of the foliage and dark-brown earth at their base! And then notice the delicate shadings in the foliage bringing out in clear relief the leaves lying outward in the light while yet other lie concealed partially obscured from the light by the outer leaves. The whole mass of foliage is all aglow with the light of the sun but its leaves, twigs,

and branches are discerned only by the partial obscuration caused by the absorption and elimination of light. You can discern the delicate tracery of the light against the dark until your vision becomes entangled in the gleam of light and gloom of dark.

Now, at your feet, those myriads of tiny lines of light against their dark background, curling upward from their bed of gloom 'tis blades of grass and weeds. Here is a larger patch of light, mottled and lined with dark, while back and around it are the same intermingling gleams and glooms. They are stones, moss covered and surround with a long, rank growth of grass. There, are long shafts of dark, spotted and splashed with light while above a conglomeration of white and black 'tis trunks of trees, upbearing a heavy growth of leaves. Away off yonder is a great batch of dark, dotted, lined, and splashed with light. 'Tis a mountain, seamed and seared, and covered with timber with here and there open spaces. Beneath is a great splash of light. It is a lake. And nearer, an erratic line of light. 'Tis a river flowing down to wards the great splash of light. While on either side, great dark daubs mottled with light. 'Tis a timbered valley whose light splashed are open spaces—forms cut from the virgin forest by the hand of man. Turn—and away in the vague distance—a larger splash of light, surrounded by a broad wavering line of dark. 'Tis a hill encompassed bay. Now the broad wavering line of dark, to the vision, parts and the great splash of light meets, far, far, in the dim distance a faint light line—the sea! And still above—above—over all, light flecked with light and there, a great, glorious ball of Light streaming down on hill, forest, and valley, lake, river, bay, and sea. Over all, encompassing all is light, glorious light, but light in correlation to light. Blending light and shade. A necessary correlation to vision. We see because of the law of contrast. Artists call this phenomena *chiar-o-scuro*.

Such is life.

We have seen that the two opposites—white and black, or light and darkness—are necessary correlatives of vision as heat and cold are necessary correlatives of feeling. The two opposites are inseparable. You do not find the one without the other. Without shade you would not be able to distinguish objects. Without cold you would not be able to distinguish the different temperatures of objects. Do you now understand the necessity of the opposites of light and heat? But dark and cold are negations; they are nothing. They are conditions due to a lack of those things which are their opposites—light and heat. We understand through the law of contrast formed by the comparison of that which is to that which is not. By the contrast of a positive manifestation of heat and light to a less positive manifestation. But all manifestations of heat and light are positive and the idea of the negatives—cold and darkness—arises only by the difference in the degree of the positive. Do you see the difference between something and a lack of something? A positive and a negative?

Cold is the absence of heat. Darkness is the absence of light. They are negative conditions. Let us more fully understand what this means.

Let us consider the subject under the head of sunshine and shadow. Now,

you will clearly discern that shadow is not a thing, but a condition due to a lack of that thing which is sunshine, or a certain degree of sunshine. Now the negative condition which we call shadow is produced by the partial obscuration due to an absorption of light elements, and sunshine is produced by the elimination or reflection of the light elements. Hence, the opposite conditions which we call white and black. These may be classed in the same category as the above. White is produced by the elimination or reflection of the light elements and black the absorption of the light elements. Let us follow the process of absorption through vegetation to its legitimate end, as far as it has any bearing on the subject immediately under discussion.

Vegetation is not wholly sustained by the soil, as has been commonly accepted. It does not absorb from the soil all the nutrition which produces growth. This is true only to a very limited extent. The larger portion of the plant material is absorbed from the atmosphere, or the plant is condensed atmosphere. The soil is the negative pole; the plant taking up from the soil the mineral salts of lime, ferrum, potassium, magnesium, sodium, and silica, which act as carriers of water, fibrine, albumen, sugar, and oil, all of which are different combinations of the elements (atmosphere).

The positive pole to the negative is the atmosphere; the plant absorbing oxygen, nitrogen, hydrogen, etc. "The inorganic or mineral salts are so infinitesimal that they cut little figure in weight or bulk of the plant, yet there can be origination of either vegetable or animal tissue without them."

In time, the earth in turn absorbs this vegetable growth, as the plant absorbed the atmosphere. The earth's growth depends upon this absorption as the plant's growth depends upon its absorption of the atmosphere. As the planet is condensed atmosphere so the earth is condensed atmosphere. Geology plainly shows that the vegetable and animal growths were absorbed by the earth never to reappear, and chemistry has demonstrated that the atmosphere on which this life fed, or which was atmosphere pressed into living entities, has been absorbed by the earth, and that this theory accounts for the growth of the earth. It is clear why the earth grows and why fossil remains are found many feet beneath the surface.

It has been clearly demonstrated that the black compound, which we call coal, was once vegetable growths. Chemistry proves that coal was once atmosphere, was once sunshine! It is mostly pure carbon, and the heat of the sun, so long latent, can be extracted. The light of the sun, so long concealed in darkness, imprisoned in a lump of black coal is at last set free in all its radiance, robbed not one iota of its energy so long held dormant! From a pound of black coal chemists can extract every color of the spectrum. Colors so extracted are called coal tar colors. The colorific properties extracted from the black mass of coal composition once existed in the white mass, if I so may term it, of sunshine, robbed not one jot of its glorious, radiant prismatic colors.

Do you now understand the necessity of the negative condition of blackness? Of darkness? Of the opposites, light and shade? Of sunshine and shadow?

Now let us go back to the introduc-

tory propositions. Firmly fix in your minds that:

Light is a living symbol of Truth.

As light is a necessity of the life of a plant so the Light of Truth is a necessity of our being. Take a young and growing plant into a dark room, it soon sickens and withers, but let a ray of light stream down towards it and it will soon be noticed that it will brighten up and send forth its tiny tendrils towards the light. How quickly it sends forth the shoots towards the light! How eagerly it reaches forth and drinks in and absorbs into its being the light elements! Under the influences of the tiny ray of light, it expands and grows, and by and by the whole plant leans outward towards the source of light. Its whole demeanor shows an intelligent yearning for the light of its life; shows aspirations for a fuller and larger life in the ray of light streaming down towards it. It turns away from the environing dark which would cramp and stultify it. It hungereth and is athirst and is filled! By and by its exertions culminates in a tiny bloom right in the midst of the ray of light; where bathed in glory; the sunlight kissing stem, petals, and leaves, it catches its inspirations and translates it into the many colored hues of glory. Glory answers to glory.

Such is human life. Imprisoned in environing darkness of error, human life sickens and becomes stultified, withers and does not grow, expand, and bloom. Like the plant how quickly does the human soul send forth its tendrils toward the light! How it reaches out and asks, yearns, aspires for a fuller and larger life! And blooms, translating the glorious Light of Truth into the many colored hues of glory of thought, word, and deed.

A seed must be planted in darkness; and germinating in the solitude and gloom of the soil, (negative condition), it pushes upward its tiny shoots towards the light (becomes more polarized) higher and higher it grows in potentiality until it rises triumphantly above the soil; still higher, larger it grows, ever aspiring until its life's labors are rewarded by first a bud, then a bloom. So it is with the seed of mankind. Planted in the darkness or negative condition of ignorance and error, mankind in the solitude and gloom thereof, pushes upward (becomes more polarized) higher and higher it grows, in potentiality, under the influences of the Light of Truth. Triumphant man stands to day, still surrounded by the darkness of error, yet revealing in his aspirations; Nature's Principality. Like the bursting of the bud, like the gradual unfoldment of each tiny delicately tinted petal into a full developed rose is each human life.

Do you now understand the negative or dark conditions of error? But error is not a thing, it is a condition due to a lack of that thing which is Truth. Again read over carefully the introductory propositions. Then read:

"Such a thing as an absolute untruth or error does not exist in nature. What we call error is but a mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature."—Mohini M. Chatterjee.

(To be Continued.)

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

THE SOUL'S INTUITIONS

Influences of the "Inner Light" on Belief.

WHAT PYTHAGORAS, PLATO, AND ARISTOTLE TAUGHT ON THE HIGHER CONSCIOUSNESS.

Intuition Progressive—The Criteria of Truth or How Valid Intuitions are Recognized.

Tradition, Spiritualism, and Theosophy Viewed in the Light of the Intuitive or Harmonical Philosophy.

Individual Ascension Gained by Altruism or "Love the Neighbor."

THE NEED OF THE HOUR.

JOHN RUTHERFORD, BOKER BY THE SEA, SUNDERLAND, ENGLAND.

"Intuition is 'pure Reason' which does not always need for its growth the gymnastical exercises of the outward perceptive faculties. It is the unwrought wisdom of the eternal spirit, which ever transcends the schools, and confounds the tempted doctors. . . ."

"Intuition is the central distinction who inspects the substantial principles of truth itself. Like an infallible lamp at the throne of the superior animation, who predetermines the forms in which truth shall address itself to the individual mind."—A. J. Davis' "Great Harmonia."

"In the book I read, the good thought returns to me, as every truth will, the image of the *whole soul*. To the best thought which I find in it, the same soul becomes a discerning, separating sword, and lope it away, we are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the truth stands in God, we know the particular thing, and every thing, and every man. For the Maker of all things and all persons stands behind us and casts his dread omniscience through us over things."—Ralph Waldo Emerson.

"The spirit of man has gifts greater than the highest powers of the understanding. There is in him, dimmed somewhat, though it is the divine power of intuition. This is the gift of genius which sees the hidden unity in the discovery of which all true philosophy is striving. For there is behind all that which we term nature, one true severe unity, and to contemplate this amidst external diversity, is the especial gift of this higher reason."—Bishop of Oxford, address to British Association.

"All unprejudiced investigation of spiritual mysteries is likely to be valuable, provided only two conditions are observed. The first that truth be sought for the betterment of the whole world, and not for any individual satisfaction or consolation; secondly that the investigator allows no fact suggested or revealed to influence him unless the motive be deduced from it reveals the strong intuitive sanction of his own power, emotion."—Lawrence Oliphant, Scientific Religion, etc.

—He is in indication
Does the mystery speak to us
Ruth. Rutherford.

The greatest English poet since Shakespeare teaches that intellect without intuition and love must always be atheistic.

Were knowledge all thy faculty—then God must be ignored.

The poet further asks,

Who forged that other infirmity,
That heat of inward passion,
By which we should break out the sense.

We rise above Materialism solely by the power of what Tennyson justly calls the "Sweet Voice." The intellect works admirably in its own special department of external realities; if however we would mount the heights, it is the "Inner Light," the Ethereal Reason, if I may so call it, that must illuminate. When the divine inmost principle in Human nature inspires, we leave the sectarian theological arena, and rise into the sphere of wisdom. This light of the soul, instead of separating the objects of nature and classifying them into various species, seeks rather to unite them, to find the one fundamental essence by which they are upheld; to discover the great presiding principle by which they are maintained in unbroken harmony. The intellect deals with separate objects, viewed in their specific or generic character; the intuition has to do with them as forming parts of one vast totality, of which it discerns the basis, the origin and the end. With the phenomena of the human mind it is the same. The understanding classifies faculties or centres of mental action; the intuition dives deeper; it looks to the nature of the principle from which faculties spring, and views the soul, not as split up into segments, but as a unity, expressing the will and purpose of its great archetype.

With the light of the intellect alone, the Supreme Cause is ignored, but when this intellectual force is vitalized by the spiritual power, the light of a landscape is described stretching away into infinity; and the truth is recognized that the soul is not self created, but is dependent on a higher power. It is felt that there must be a type after which it was formed; a self-existent essence from which it proceeded; a Supreme Causative Universal Mind which has produced the evolution of all human entities.

If the universe as a whole shows the most perfect harmony, all the parts thereof symmetrically adapted to each other, all proceeding onwards like a machine infinitely complicated, yet never clashing in its minutest wheels and movements; there is clearly some Power vaster than the external universe—a spiritual immanent force so to speak which has pre-ordained its harmony, and keeps the whole system from perturbation. The conclusion is irresistible that if there be dependent existence, there must be absolute existence; if there be temporal and finite beings, there must be an eternal and an infinite One. Thus intuition grasps the mystery of existence, the problem of destiny.

The early Greek philosophers I find draw a broad distinction between the logical and intuitional consciousness. Pythagoras held that we are made conversant with axiomatic truth by the higher consciousness, and that the lower consciousness reasons upon the elements already supplied. In Heraclitus the same two forms of consciousness appear. To quote Plato on this question must be well nigh superfluous. The power, the truthfulness, and the sublimity of his philosophy result from a more than ordinarily full and distinct appreciation of the logic or divine word by which we are brought in to direct contact with truth. And Aristotle did not fail to see that all reasoning must start from first principles, and that the critical faculty by which we infer one truth from another is a very different form of intelligence from the innate power of the soul by which we have an intuitive perception of the primary elements of which all truth consists.

The intuitive or Harmonical Philosophy receives little favor at the hands of modern scientists. They point out that the ascent of the interior consciousness has been claimed, and is claimed now, for the most irrational dogmas. No doubt religions have "faith" in the truth of many stupid notions. This however can not be "Inner Light." A line must be drawn between aberration and inspiration. True inspiration can never run counter to the exact laws of thought, and to real science. While a communication from the inmost soul may transcend the external consciousness, it will not bear marks of distortion, of superstition, of

imbecility, but will be of a pure and elevated description, and grace human nature with power, dignity, and glory, giving the clearest intimations of the exalted destiny of the spirit hereafter. In its inspiration the really advanced soul will not discard its faculty of Causality—the power of looking along the line of cause and effect, but the rays of this penetrative element will be carried up to the higher plane, and its effect will be exhibited in the dispersion of all fog from the mental atmosphere, and producing all-sided harmony. John Wesley was great in moral inspiration, but the radiations of his faculty of Causality are absent from his "faith," and he taught the doctrine of "substitution" or salvation by the "blood of Jesus." This is distortion, superstition, and therefore can not be voiced by the spirit. Clearly then intuition is not independent of other centres or faculties of the soul.

In gazing upon the actual elements of knowledge, our perception of their truth in all its fulness depends upon the extent to which the native faculty is awakened and matured. The science of music is absolutely the same for every human understanding; but the real perception of harmony turns entirely upon the extent to which the direct sensibility for harmony is awakened. And so with regard to every other subject which involves the direct elements of super-sensuous truth. The intensity with which we realize it depends upon the state of our intuitional consciousness.

Intuition is therefore progressive. The laws and rules of formal logic are exactly the same now that they were in the time of Aristotle; and the application of them to any class of facts which may be known to each age, is made in every case in the same manner, and much more in the same degree. Errors in particular sciences have generally occurred through all the facts not having been before the investigators. If all the facts had been given, and looked at free from bias, an unassailable result would have been established. Thus no absolute logical progress is observable. But if we move from the logical to the intuitional consciousness, instead of an almost standstill, we find a perpetual variation, and regarding mankind as a whole, a constant progression.

The question arises what are the criteria of a true intuition? Philosophical thinkers recognize these as *distinctness, uniformity, universality*. When an intuition has attained to such a state that its simplest expression is recognized as conveying an idea perfectly distinct, invariably the same, and universally drawn forth from the human soul when placed under proper conditions of development and finally verified by the *consensus* of all its practical deductions, then it may be regarded as possessing the marks of certitude. So far, indeed, as human certitude can at all exist.

Individual immortality comes exactly within this category in every respect. It is a universal intuition. The continuous improvement of the soul, after death, is another, but false external teaching closes the mind of the masses to it. The so-called religious world builds, not on primal intuitions, but on tradition, which is in most cases merely the distorted intuitions of undeveloped men. The principle of tradition looks upon truth as something already *perfect and fixed*, and then gropes its way backward amongst the gloom and uncertainty of past ages in order to find it. Alas! what can result from such a process but an interminable uncertainty as to what we are to select and what to refuse? And even if we did succeed in grasping just that which we searched for, what would it be but the dead and withered skeleton of a truth, which once, indeed, possessed vitality, but which now, drawn forth from the sepulchres of the past, has no life in the present consciousness of humanity—no power to elevate the world and bring about universal justice.

We look to the past then not as an authority, but as a aid to interpret the present. Convinced that truth to man is progressive, we gaze with intense interest upon the course it has already run, and delight to trace its bright and glorious path way down to its present stage of development. But why do we do this? Not because the realized truth of any past age will satisfy the present, but because we can better under-

stand, by the light of history, what is the most advanced thinking of this age, and what is the true elevation to which our religious consciousness has now arrived. We trust not to the thinking of the past; we trust rather to that of the present, which contains in its embrace the fruits of the past together with the seeds of the future. Assuredly, if there be a rhythmic development of ideas in the world, it were vain to read the course of history backwards, and be always looking to the vestments of worn-out ideas, instead of interpreting the living voice of God as it speaks to us in the phenomena of the present hour. Against the sickly sentimentalism that sees nothing but glory in antiquity, nothing but *vitality* in the present age, we earnestly protest, as being inhuman in its nature, a libel against the Supreme, and faithless to the real spirit and power of spiritual and scientific truth.

The idea of spirit intercourse is perfectly consonant with the inspiration of intuition. We see that the influence of mind can not be confined. All minds in mutual sympathy are united. We see further that even certain social conditions are necessary for our higher intuitions to develop themselves, and become fully realized as a part of the inward life of humanity. Just as the tree sends forth its roots to gather nourishment from every side, so also when our spiritual emotions are once awakened, they seek the aid and support of fellow ships; they essay to strike their roots deep into the soil of humanity, both here and in the higher spheres, and in this way to grow up like some vast tree into full and perfect proportions. The spiritual emotions, indeed, beyond all others, exhibit this tendency. Their strength, their tenderness, their whole social character is such, that they produce the strongest affinities, the most deeply rooted friendships, the most irresistible attractions between minds which stand upon the same stage of religious impulse and idea. The office of this union of spheres, of this fellowship is to realize first the perfect life, and develop it into a complete system of vital energy; that it has next to preserve it from being lost in the darkness of superstition or crushed under the power of gross Materialism; that it has finally to propagate it amongst all the nations of mankind—and thus to prepare the immortal spirits of this our lower world for the communion of the world above.

It is a primal intuition that the soul, as an individualized entity, begins its career in this world. Considered as substance or God stuff, it never had a beginning, but it has a beginning in expression through a spiritual and material organism. Mrs. Annie Besant, of Theosophic fame, teaches that after the physical organism had matured to a certain point, the "soma of wisdom, ready for rebirth, came down" and took up their residence in the prepared bodies. It is the rational and intuitional idea that the divine principle was within the "bodies" from the beginning, and that development consisted of maturing the spiritual body and its vehicle, the physical organism for the expression of the God or inmost divine centre.

"As we track the course of development through the geologic ages, and the successive ranks of the animal and vegetable world, we plainly see sensibility, perception, intelligence, will, and the moral sense constantly increasing. This steady elevation of life is unmistakable, no matter how many lives, how many tortures it costs, provided that some better organism, some new faculty, some fuller unfolding of our physical life may be purchased by the struggle. But for happiness the evolution seems to have contented itself only in a minor degree. The pleasure and pain of individuals, the destruction of whole species, do not much matter to Nature when engaged in some great upward movement. Hardly do the chariot wheels make a single revolution without crushing multitudes. Hardly can her most consummate product—the man of superlative genius—tell whether in the matter of surplus pleasure, he has much advantage if any over the turtle that basks for two or three hundred years on its tropic beach."—Brixey.

It has taken nature ages to develop faculties to express the "Inner Light." The "spiritual body" can not be thrown

off, as some ignorant "mediums" assert, "as a man casts off his coat." Reincarnation or "re-potting" is not an intuition but an aberration. It is a doctrine prevalent in every lunatic asylum. Just hear Mr. Maitland's "researches" as to how he came to know that he is an incarnation of the Apostle "John." He says, "While writing I was suddenly seized with the desire to exchange supposition for positive assurance, in regard to my identity with 'John'; and looking up from my writing I mentally put the question as to my innermost self, being, as was my invariable wont, absolutely calm and collected, and without the smallest expectation of a response. May I be quite certain of the reality of my seeming recollections of having been John, the evangelist and seer, and that I am truly a reincarnation of the soul that was in him? The response to this question came with an instantaneousness and force which seemed to imply that the question had been prompted and expected in order to make answer to it. It was electric for its swiftness, vividness, and intensity, and seemed to radiate from the very centre of my system to the very extremities, and it consisted of a mighty yes."

After this I am not surprised when Mr. Maitland relates that "Anna Kingsford was none other than the reincarnation of Anna Boleyn, who was the reincarnation of Jean D'arc, who was the reincarnation of Faustine, wife of Marcus Aurelius, who was the reincarnation of Mary Magdalene." In my time I have met with a large number of people who believed they were "reincarnations," and in every instance they were "touched." This means that they had a hallucination. Although one individual was on his fourth "round," I observed he had not got over the alcoholic habit. It strikes me if he goes on imbibing, instead of lightening his burden at each "re-birth," he will increase it. Mrs. Richmond when controlled by spirit "Dr. Rush" gave us the "philosophy" of how these broken down, bankrupt souls, seek to control matrons and obtain "re-embodiment." The subject is shockingly disgusting. Psychological or spiritistic insanity has, I believe, in this doctrine of "re-potting," attained its summit; but I deeply regret that this low, filthy delusion should have fastened itself on the brilliant Mrs. Richmond. She has really a reputation to lose which can not be said of some other hypnotic spouters who curse the cause with their insanities.

The soul has been well described as "that side of our nature by which we are in contact with the Infinite." Like God, it is absolutely perfect, and needs no "development." The object of life is to unfold simply a medium for its expression. If this medium gains abnormal centres or faculties, these ultimately must be starved into subjection. The millionaire, for instance, who has created a monstrosity in an organ of "acquisitiveness" must change its direction and overcome it. "Re-embodiment," even if possible, would increase instead of diminishing the evil, as the attraction of the subject would be, to his old modes of life, and the roiling in of shekels. The path of salvation lies in altruism—working for the benefit of others; and until we get rid of all the parasites on our platforms who labor through and by acquisitiveness, our philosophy will never gain real tangible ground as a factor in advancing and elevating life.

The path to gain the higher philosophy inspiration is not through "spouts" or through self-hypnotism, but, as Swedenborg long ago asserted, through "performing uses" and exercising "practical love to the neighbor." The finer light is not concerned with insane egotistic questions as to whether the quester is "John" or any other personage. Genuine inspiration is simply an exalted state of the intuitional faculties, and is enjoyed often by the scientist, philosopher, and artist. It is exhibited in the philosopher not so much by his powers of analysis as by his seeing distant analogies, by ascending with a sudden leap to general conceptions, by embodying his inward ideas in some theory or hypothesis which forms the basis and gives the direction to inductive investigation. He has in this way a sight of truth in the concrete previous to its being evolved by a legitimate induction. In the artist intuition gives an immediate

realization of an ideal beauty which he strives to express in outward form.

It is time now Spiritualists aimed at a higher inspiration. So far only an external success has been sought, and a dismal failure even in that is the result.

"Better have failed in the high aim,
Than vulgarly in the low aim succeed."

Spiritualism has, through the queer performances of its "inspired" talkers, and its dishonest traffickers in "phenomena" long enough been the laughing stock of the world. The call, in our ranks, of the hour is for mentally sane and physically healthy people. The mass of Spiritualists are in a worse slavery than the Romanists. Most Spiritualists accept the word of any spirit-fool, instead of hearkening to the divine voice within their own souls. They even imagine they have thrown off the doctrine of "substitution," but they have it in a much more degraded form than the so-called orthodox. The "evil spirits" are indeed dear to them. These perfectly and completely account for all the aberrations of conduct. We want editors like the editor of the LIGHT OF TRUTH who has the courage to speak out. In conclusion I would ask all to accept the advice of Mr. Savage, who, in his excellent new work—"A Man"—says: "Let me be physically all I may, let me make myself mentally all I may, let me be cultured and balanced all that I can, so that my opinions may be of worth. Let me cultivate the artistic side of my nature until I am in love with beauty, and can distinguish beauty from the commonplace, and from ugliness. Let me develop my affectional nature until I instinctively turn to all that is lovely and of good report. Let me cultivate myself spiritually, and grow into the nature of a man so far as my soul is concerned; then, when I am something, when I know something, when I possess power, when I can stand as a unit, when I count one, then I can serve. I can be of no benefit if I have no power. I can not teach if I am ignorant. I can not lift up another if there is no power of inspiration in me. Let me become then, all I may. Let me be myself to the fullest, and then let me give myself to humanity, and out of this voluntary association of developed, cultivated, rounded individualities, we shall at last have a perfect society."

Intelligence on Mars.

Year after year, when politics cease from troubling, there recurs the question as to the existence of intelligent, sentient life on the planet Mars. The last outcrop of speculations grew from the discovery by M. Javelle of a luminous projection on the southern edge of the planet. The light was peculiar in several respects, and, among other interpretations it was suggested that the inhabitants of Mars were flashing messages to the conjectured inhabitants of the sister-planet, earth. No attempt at reply was made; indeed, supposing our astronomer royal, with our best telescope, transported to Mars, a red riot of fire running athwart the whole of London would scarce be visible to him. The question remains unanswered, probably unanswerable. There is no doubt that Mars is very like the earth. Its days and nights, its summers and winters differ only in their relative lengths from ours. It has land and oceans, continents and islands, mountain ranges and inland seas. Its polar regions are covered with snows, and it has an atmosphere and clouds, warm sunshine and gentle rains. The spectroscopic, that subtle analyst of the most distant stars, gives us reason to believe that the chemical elements familiar to us here exist on Mars. The planet, chemically and physically, is so like the earth that, as protoplasm, the only living material we know, came into existence on the earth, there is no great difficulty in supposing that it came into existence on Mars. If reason be able to guide us, we know that protoplasm, at first amorphous and unintegrated, has been guided on this earth by natural forces into that marvelous series of forms and integrations we call the animal and vegetable kingdoms. Why, under the similar guiding forces on Mars, should not protoplasm be the root of as fair a branching tree of living beings, and bear as fair a fruit of intelligent, sentient creatures?—*London Saturday Review.*

Written for the LIGHT OF TRUTH.

WHEN THE HEART IS OLD.

Something For Elderly People to Read and Endorse, and For Young People to Consider.

[BY SPIRIT WM. BARRON.]

It is said that "there is a tide in the affairs of men, which, if taken at its flood, leads to fortune." But fortune is without value if the heart is old. I have seen elderly people who were bowed down with sorrow, notwithstanding the fact that plenty graced their boards, and their bank account was full. Indeed, their hearts were sad at the memory of a loved face gone, or that ingratitude from children or so-called friends, "which biteth sharper than a serpent's tongue." Old people remember the past; their courtship days; the warm glance of loving eyes, and pleasant days with the object of those they love, but who have gone before. Such remembrance is always with them. It must not be supposed, however, that their hearts are old.

Who has not seen the gray-haired grandfather play with his loved offspring, and who has not seen the old grandmother's eyes moisten with glad tears at pleasant memories? Of a truth the heart never grows old. Age belongs to the exterior, not to the interior; and if we mistake not, age is only a bodily infirmity, and not that of the inner spirit. Said Prof. Fowler, in his "New Physiognomy," "I have seen sweeter faces at seventy than I ever saw at seventeen," and these sweet faces are the result of a beautiful spiritual life, which so attunes the face and heart, that they never grow old.

Do we make our own faces? Most assuredly we do. Hence, some grow in beauty, others in force, others in ugliness, etc., but it must be remembered that no matter how feeble the step, and how sorrowful the expression of a face, the heart never grows old. Hence it is that elderly people's feelings are often wounded at remarks—their features are old but their hearts are young.

There is a beauty in age, if life has been correctly lived, that passeth all understanding. Such is valuable beyond all price. These are the mortals that make beautiful angels in the world to come, and these old people with young hearts are the saints on earth who scatter sunshine and good deeds wherever they go. It is they who, as a rule, speak the encouraging word—do good deeds, point erring mortals in the right direction, and do that which is noble and good.

There is a beauty in youth, manhood, and old age. Youth is filled with glamor and sound, manhood with deeds of daring and victories over difficulties, but old age is the sweet season of rest of mind, and should be of body, when we can calmly think over the perils passed and duties well performed, which is likened unto sweet sounds upon the waters of a moonlit sea.

See to it, therefore, that you reach old age with a clear conscience, and our word for it, as you sit and think pleasantly over life's rugged journey, the recollections of good deeds will be a galaxy of pleasure sweeter than bank accounts or large possessions. Thus in the evening of life, when the shadows lengthen—when a hush comes over a tumultuous life, and when sad impressions, which call up unpleasant memories, steal silently into the mind, the memory of good deeds and kindly actions will outweigh all of earth's bravuras, and will bring a sweet peace and a glorious memory, to which all on this earth will count as nothing.

Thus the heart will be kept young. Thus old age will lose its terrors and become beautiful; and thus we will patiently and expectantly wait for the dip of the oars of the boatman pale, who, with smiling face, will ferry us over the river to the abode of the blest, where the heart is always young. As season follows season, so youth follows age in the next world, as age follows youth in this world. At our passing away we drop the infirmities of

the flesh (age) and live with our hearts and faces fresh with youth, and this pleasant anticipation ought to greatly lighten the sorrows of age, which, to say the least, are as transient almost as the break of a wave. We grow old here, and youthful in the world to come. Here our hearts may grow a little old, but there they will pulsate with youth, as of yore. Indeed, the heart is always young. It may stop a pace in old age, or seemingly be old, but this is only an infirmity of the outward expression of the flesh, and not that of the heart itself. Old hearts (so-called) have a sweeter music pulsating in their cells, than young hearts ever dreamed of. Some day these things will be made plain, and some day we shall know that the heart is always young.

What Spiritualism Teaches.

1. It proves Man's Immortality, and the existence of a Spiritual Universe.
 2. It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.
 3. It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.
 4. It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Savior.
 5. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all-perfect Spirit, as Alpha and Omega, all Love, Wisdom, and Law.
 6. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.
 7. It is the death-blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.
 8. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.
 9. Concerning all spiritual life, state, and being: Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.
 10. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
- Spiritualists have no creed, but may all unite in the following summary:
- I believe in the Fatherhood of God,
 - The Brotherhood of Man,
 - The Immortality of the Soul,
 - Personal Responsibility,
 - Compensation and Retribution hereafter for all the good or evil deeds done here,
 - And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.—Emma Hardinge Britten.

The effect of a number of different substances on the germination of seeds has been tested by M. Bruttini with solutions of 1 to 2 percent. At the end of four days, seeds in a saltpetre solution had sprouted to a degree quite equal to that of seeds in pure water, but solutions of mercuric chloride, ferric chloride, common salt and potassic phosphate had much retarded or entirely prevented germination.

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CORRESPONDENCE

Letter From Mrs. Longley.

The Fiesta—President Barrett in Southern California—Noted Workers on the Pacific Coast.

MR. EDITOR AND FRIENDS:—Since my last letter in the LIGHT OF TRUTH Los Angeles has worn a gala appearance for five consecutive days, that period having been given up by the city to fun, frolic, and general time of rejoicing and display. The annual *Fiesta*, or Carnival, of this "City of the Angels," always brings a force of happy faces to the streets, and makes the entire populace and its guests a throng of merry frolickers, whose whole aim, for the time, is that of forgetting trouble and care, and thinking only of pleasure and fun. The colors of the *Fiesta* are red, yellow, and green, colors dear to the Spanish and Mexican heart, and the entire city, during the carnival days, presented a rainbow-like appearance from the streamers, festoons, draperies, and other arrangements of these gay hues which decorated shops and residences, or were worn fantastically by many merry makers that lined the streets.

In the beginning of the festivities a beautiful and refined lady of the city was chosen queen of the carnival, who was duly seated upon her throne amid the rejoicing of her loyal subjects. The whole appointment of this display was most gorgeous; the apparel of the queen at each appearance was of most magnificent beauty, and the whole *troupe* of sovereign and maids of honor being such as to elicit the admiration and approval of the populace. Each day of *Fiesta* witnessed a grand parade, each of which made a fine display. That of Wednesday included a gorgeous turnout by the Chinese residents, which presented an entertaining and brilliant spectacle. The procession of school children on one occasion, in flower bedecked floats, made the prettiest of sights, while the flower parade of the closing day proved to be one of the most beautiful displays the country has ever seen. The queen and her retinue was always an attractive feature in every parade, and one that the public never tired of gazing upon. *Fiesta* ended with a carnival in the streets at night, when all who appeared without masks were buffeted about and pelted with flowers or confetti by the roiling masqueraders, who seem to own everything at once.

But the festival is a thing of the past, the city has quieted down. Tourists are departing eastward from Los Angeles and Pasadena—quiet reigns.

From the *Fiesta* to the advent of Professor H. D. Barrett—the President of the N. S. A.—in Los Angeles is but a breathing space. The spiritualistic public turned out in solid ranks to listen to his enthusiastic and brilliant discourses.

On Sunday, May 3d, he lectured four times: morning and afternoon in the handsome theatre, under the auspices of the Harmonial Society, of which Mr. Dye is the efficient president. In the evening, that at the Truth Seekers meeting, and later in the First Spiritual Society. Each society gave President Barrett every courtesy and attention. Mrs. Ada Foye, the wonderful medium, is presenting the philosophy and phenomena of our cause to the Harmonial Society. Mr. Colville is ably lecturing for the First Society. Both of these talented platform workers gave President Barrett cordial greeting and loyal support. It was a pleasure for Mr. Longley and myself, too, to once more grasp the hands of Mrs. Foye and Mr. Colville in tender greeting and spiritual fellowship and to feel ourselves one with them in every good work. Also to receive a visit one day in our home from Miss Young, the indefatigable worker and genial woman, whom all the world—in our ranks—that know of Mr. Colville's labors, remembers and loves.

On Monday evening May 4th, a reception was tendered President Barrett at the spacious parlors of Mrs. Howell's. Profusion of flowers decorated the handsome apartments—conspicuous among which were the chairs of honor occupied by Professor Barrett

and Mrs. Foye, each of which had a head rest of fragrant blossoms; that of the President of the N. S. A. composed of Calla Lilies and White Carnations; and that of Mrs. Foye of beautiful red and white roses. The exercises of the evening consisted of musical selections by Mrs. Sanford Johnson, who is a fine trance and slate-writing medium—and vocal melodies by Mrs. Sherwood, Mr. Barnett, and his daughter, Zoe, Mr. and Mrs. Longley, and several others whose names I did not catch. A choice reading by Mrs. Dr. Palmer, speeches by Professor Barrett, Mrs. Foye, Mrs. Longley, and others, and social converse between the members, of which salutary refreshments were served. A happy time and a joyous occasion was the verdict of all who participated in this affair when passing judgment upon it.

We have had the pleasure of entertaining President Barrett for several days in our rose-embowered home in Pasadena, and the good folks in the city have had the privilege of listening to a public discourse upon "The Higher Aspects of Spiritualism" by this gifted orator. The lecture mentioned was given in Odd Fellows' Hall Wednesday evening, May 6th, which I may truly say produced a profound impression upon his hearers, many of whom were church people of different denominations. Professor Barrett has had the felicity of meeting with several of his relatives, who are residents of Pasadena. All who have met this genial gentleman and faithful worker have been pleased with his visit to this locality, and we trust that it has been as enjoyable to him as it has been to the friends whom he has met. We hear nothing but good reports of his work through the great West. Of his successes and triumphs upon the lecture platform, of the favorable reception he has met with at the hands of editors and reporters; of the many places where prejudice against Spiritualism prevailed—that he has captured with his logic and eloquence. All this is a matter of history, and is recorded in cities, towns, and villages where he has been.

Mrs. Ada Foye is doing a grand work, as she has constantly been doing for many years in the cause of Spiritualism. Hundreds flock to listen to the wonderful tests that fall from her lips upon the platform. She is a settled pastor over a large, flourishing society in Chicago, but owing to her feeble health she has come to southern California for a time, and is now ministering to the Harmonial Society and the public in Los Angeles. Her tests are wonderful, carrying conviction to the doubter, instruction to the uninformed, and comfort to the sad.

Mr. Colville is doing a good and instructive work in Los Angeles, Pasadena, Long Beach, and other places. He and his guides are a host in themselves, and are always to the front.

As for ourselves we keep busy. My companion finds congenial occupation at his instrument, composing melodies and putting into musical settings the poetical effusions given by my guides. Psychometric work, medical practice, the LIGHT OF TRUTH message department, and household duties leave me but little idle time; yet work is healthy, and we are better for it. My guides, in connection with their developing and healing labor, make themselves manifest in many places. I hear of them from different quarters. Lotela has even visited a lady in Germany, and made her presence known. The lady writes me how happy she was to receive the influence of my messenger spirit, while Lotela is delighted that she could go so far and do so well.

I thank Bro. J. J. Morse for his kindly words of me in his recent letter to the LIGHT OF TRUTH. My companion and I will be truly glad to welcome him to our home should he come this sunny way. We recognize him as a valued worker in the spiritual ranks. Our love and greeting to all the friends.

M. T. LONGLEY.

Pasadena, Cal., May 9th.

COUNCIL BLUFFS, IA.—Carrie Fuller Weatherford has had splendid audiences here, and called out our best people. Her lectures are considered as fine as any ever given in our city. The whole city has been aroused over her forcible presentation of our philosophy and the accuracy of her tests.—James C. Smithson.

From the Pacific Coast.

Somehow our beautiful Coast seems neglected as to notice of its spiritual undertakings, especially Los Angeles, "The City of the Angels." There are at present, and I think will continue, three flourishing societies holding each Sabbath two interesting meetings. The First Spiritual Society, whose president is Dr. George W. Carpenter, is now enjoying the ministrations of W. J. Colville, who needs no commendatory remarks. He has been here nearly two months.

The Harmonial Society is reveling in the offices of Mrs. Ada Foye for a term of six months. She is here for her health, and, I believe, is to return to her charge in Chicago at the expiration of that time. If only the "fountain of perpetual youth" could be found for such as her! S. D. Dye is their efficient president.

The Truthseekers—and by the way I like that term—has, under the faithful auspices of its progenitor, John Briggs, grown from a mere handful of followers into a large band of earnest members. It is especially harmonious, and makes a specialty of assisting novices in mediumship—encourages local talent entirely. Smaller unadvertized meetings are also held.

We never had so many efficient mediums among us as now. Mr. E. K. Earle has spent some months here, and has done a work among inquirers and skeptics that can not be estimated. The mere mention of his name creates a murmur of applause. It seems as though he could not be spared from us, but Mrs. Foye is equally appreciated in her phases.

Ten years ago we could not hold enough interest in such meetings to pay the expenses of one small hall. Now hundreds flock to hear the philosophy expounded and to enjoy the phenomena.

ELLA LUCY MERRIAM.

Lake Pleasant, Mass.

President Dalley, and Directors E. A. Smith and L. E. Henry, were on the grounds May 2d, and men have been busy cleaning them and putting them in good condition, so that everything is now ready for the summer visitors. A great deal of building is being done. Mr. Hillard has bought another large lot on the Highlands, and is erecting a fine two-story cottage, and Miss Josephine Woodroffe, of Brooklyn, has arranged with F. A. Blekford to have a new cottage built for her on Turner St. On the old grounds our "hull corn man," John C. Baldwin, has renovated his cottage, and has had erected a fine large dining-hall for the accommodation of his customers, and Mrs. S. S. Brown has newly fitted up her house and grounds on First avenue. Mr. Jas. C. Lawrence, of Sag Harbor, N. Y., has purchased the property of Mrs. Maude Lord Drake, and is going to make extensive improvements to the cottage. Mr. Lawrence and his friends will be a welcome addition to our list of campers. Mrs. W. I. Rice has purchased the Hodges cottage on Lyman street, and has had it practically rebuilt.

The steamer and boats are being put in good condition, and will be on the lake ready for use by May 15th, while lovers of fishing will reap a harvest this season, as the lake seems more than usually well stocked with bass, pickerel, and pout.

I have received word from President Dalley that, through a delay in engaging a speaker for July 5th and 12th, the circulars were delayed in printing until May 15th. I will mail them to the friends as soon as printed, and would request those sending me letters of inquiry to kindly inclose stamp for return answer, as when I am receiving an average of twenty letters of inquiry daily, the postage on the answers is quite an amount at the close of the season.

Mr. J. Russell Bickford, who prompted so satisfactorily at our dances last season, and who will occupy the same position this year, was married, April 30th, to Miss Lancaster, a well known pianist of Greenfield, who will be a welcome addition to musical people at the camp this season.

Thirty families are already upon the grounds, among them being—on the Highlands, Mr. A. G. Sawyer and family, Mr. and Mrs. A. C. Carey, Mrs. G. W. D. Lyons and family, Mr. Lambert and wife, and Mr. and Mrs. A. E. Hillard; on the old grounds, Dr. G. W. Kelth and

wife and Mrs. Tozler, Mrs. E. A. Kings and Miss Lizzie Danforth, Mr. James (who is busy beautifying bluff with its usual border of flowers), Mr. A. A. Frail, and several families ready mentioned in a former issue. A. Fells and wife arrived on May 1st, and have opened their cottages, several of the guests having already arrived.

If any campers wishing to rent cottages to visitors this season will send their terms and location, I will send them, as I am receiving calls for cottages daily. The hotel is being furnished, and a number of the cottages are to be lathed and plastered, which will be a much needed improvement. Messrs. Squires and Conant are having a go-ahead spirit which is very desirable in connection with the hotel arrangements.

Madame Mullana, the well known test medium of Broadway, arrived at her new cottage on May 24th, when all patrons will find her.

Any one desiring commercial privileges at Lake Pleasant this year should communicate with Dr. J. B. Smith, Branden, Vt., at once, as all contracts will be closed May 31, 1903.

ALBERT P. BLINN, Clerk
603 Tremont St., Boston

Brooklyn, N. Y.

Allow me to call your attention to the fact that a "First Spiritual Mission" has been organized, and is in full operation in this city, at a hall known as the Co-Operative Hall, Howard Avenue, out of Broadway. This mission has been organized through the energetic perseverance of Mr. W. Wines Sargent, a most indefatigable worker in the cause. Mr. Sargent is waging a noble warfare against old school dogma by arbitration, although when alone requires he does not hesitate to draw from its sheath the sword of truth with which to slay error.

In psychic work he is assisted by Terry, the talented daughter of late Samuel H. Terry, that scholar contributor to the LIGHT OF TRUTH, an expounder of the Hebrew Scriptures from an evolutionary standpoint. He has no successor up to date as a writer, but Mr. W. Wines Sargent is taking the subject where Mr. Terry left off, and is lecturing on Christian evolution to the edification of all hearers. Therefore the First Spiritual Mission should be known by the title of "Christian Evolutionists" in contradistinction to the much abused and frequently misrepresented title, "Spiritualists."

The singing is led by organist Mrs. Ida C. Hawkins, who also helps sick through music. See I Sam. 11-22, how David by music cast out evil spirit that was troubling Saul.

"History repeats itself." These meetings will be kept up during the summer months when our meetings of like character and tabernacles have closed their doors, thus giving to psychic truth seekers an opportunity to study and investigate. All Christians will have an opportunity to add steeples to their churches should they desire to do so.

These meetings hold evening sessions only at 8 p. m.

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In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address **LIGHT OF TRUTH Publishing Co.** Room 7 512 Race Street, Cincinnati, O.

Report of Seance, May 5, 1896

(Specially Reported for the LIGHT OF TRUTH By Dr. M. A. Becher.)

INVOCATION.

Infinite Source of all blessings! Thou Divine Soul of all love and intelligence, we would quaff from Thy fountain of truth this hour and receive the gleams of light and soul power that shall refresh our souls and lift our hearts nearer to Thee, who art the All-in-All. We ask that we may receive benisons of good from Thy angel ministrants that an influence of harmony and peace shall permeate our lives, and not only that we may absorb this influence for personal happiness and instruction, but that it may go forth from this place, borne upon the wings of love and tender ministrations unto human hearts in many places, who are in need of protecting care of helpfulness and good cheer. We ask for spiritual strength and guidance. We know that there are holy ones who have met with many experiences, and have been up lifted to their high estate, because of the victory which they have gained over the carnal things of time and sense, and have grown wise and strong in spirit, and have thus fitted to assist other struggling souls onward and upward. It is to such as these we turn this day seeking their benedictions, asking their aid. We desire the influence of such, because they have gained their freedom by self effort; because they have grown in happiness by the sacrifices they have made. May the atmosphere of this place be permeated with the beauty and fragrance and all things that are of spiritual origin. May the atmosphere of each one who is present, whether incarnated in the physical, or decarnated, be such as shall only lend a sweetness and a power to their environment; may we, Oh Thou Divine Father of all, Thou Supreme Goodness, unite in harmony and sympathy and fraternal concord of relationship, banding ourselves together as true brothers and sisters for the good of all. Amen.

Questions and Answers.

QUES.—[H. D. Barrett, Washington, D. C.] Will the philosophy and religion of the orient ever be understood by the people of the occident? If so, will not the occident find itself in need of missionaries from the orient that its people may know what religion, philosophy, and true civilization really are?

ANS.—The people of the occident will have to grow immeasurably in a spiritual conception of truth, philosophy, and religion before they will be able to understand the ethic, the cult, and the general aspiration of the people of the orient; such is the opinion of spirit Pierpont. As we view the history of the orient we discover that its people have such a regard for life, even in its minutest form, that they will not, if possible, destroy by carnal or wilful effort the life which they are unable to create. This, of itself, is a lesson for the people of the occident to acquire, and one which we of the so-called higher races of civilization may do well to embody into active expression. The people of the orient also have a strong regard upon the moral questions which are lightly considered as a whole by the people of the occident, and as we view the moral attitude and relations of the people of the orient upon the various questions of ethical culture and growth we are forced to admit that those of the occident are inferior to them. Will the religion, philosophy, and the ideas of the orient ever maintain in the occident? We think so, after long centuries perhaps have passed away, and humanity through its advancement and evolutionary growth in this quarter of the world has acquired an unfoldment in the spiritual qualities of its nature, it may be ready to adopt the practices and principles of those who are not considered by the aristocratic ideas of the occident as occupying a high plane of moral grandeur and power. Missionaries from India might well visit the occident and teach the ideas that prevail among the higher classes of that country and those from other nations, whose moral qualities are such that no man fears the encroachments of his neighbor; no man expects or dreams that he must lock up his precious possessions lest he be robbed of them, may

well give to our people lessons in this and other lines. Such missionaries might give a grand moral power and teaching to the people of the occident, would the latter but listen and humbly desire to learn. By-and-by there will be more of an equality upon these moral ethical questions among the people of all nations, and a platform of fraternity and equity will, no doubt, then be occupied by the entire world.

QUES.—[H. D. Barrett.] Will statesmanship ever be re-established in this country? Will not plutocracy fatter our humanity in a greater slavery than ever before in the next four years?

ANS.—In the next four years, no doubt, plutocracy will do its best to reign supreme, to establish its money power here in this fair land of ours, and in sending out its feelers here and there to grasp whatever it can so as to gather all the forces that it is possible to obtain that shall add to the supremacy of its autocracy during the next four years and even beyond. You may expect, good friends, to see plutocracy struggling vigorously to maintain its hold and to grasp with greater greed that which belongs to the poor man, and which has been denied to him. But while plutocracy is gaining the supremacy of its power, and rises to the height of its autocracy we are optimistic enough to believe that its reign is coming to a close, not in this century, perhaps, and it may be not in the early years of the coming century, but, nevertheless, it is an assured fact, we think, that this great money craft power, which is dubbed by the name of plutocracy, will become weakened and lessened as the years roll on, as humanity gains in intelligence and realizes its own individual power by the ballot. We believe the time is not far distant—that, indeed, it will dawn upon you within the next decade, when the masses will understand not only their rights and their privileges, but their own responsibilities and powers, and when man and man as a whole in this country of ours will come together to devise ways and means for the betterment of the general masses; that individuals will not work so much for partisanship, for leadership, or upon personal, ambitious principles, not for self then, but as united for the general good, and at such time the ballot will present to humanity an engine of power that will throttle plutocracy and trample it beneath its feet upon which man will raise the good of the human race as man and woman, dignifying labor with the nobility which belongs to it, and producing in the industrial system of the country that productive power which will bring comfort, prosperity, and peace to the families of all not alone to the very few. Statesmanship, we believe, will be restored to the American nation. You have brains here in this country to-day just as surely as there were brains in the days of Clay, as in the days before him, of Adams and of Jefferson, and other staunch and noble souls that stood forth and raised their voices in defense of liberty and right. When the great struggle is past and the people as a people rule this nation of yours—not the few, then will statesmanship again appear in the front, and we shall behold wise minds coadjuting for the general good of the whole.

Spirit Messages.

THOMAS GALES FORSTER.

Like many of my predecessors who have visited your circle room and announced their presence, I come to-day, Mr. Chairman, with co-workers and friends from the immortal side, to wait my greetings of love and fellowship to the good friends upon the mortal side, who are still staunch and faithful in the work, and who stand nobly by the flag of truth which Spiritualism eight-and-forty years ago unfurled to the world. As one of them I give them greeting, and assure each one who is struggling onward over the rough places of life, over thorny, steep, and rugged heights that their former co-workers are with me heart and soul. Every individual in this grand work who brings one tithe only of power and influence is counted worthy of acceptance and of recognition by the higher powers, and he who brings more, surely is made blessed by the influence and the ministrations of angels who cast their benizens of light upon his soul. I feel as I did when I stood upon the

platform in the spiritualistic ranks and voiced the thoughts of my revered guide as they were given through my lips to humanity. I feel now as I did then, that I am heart and soul a Spiritualist. I am ready to testify to the power and the influence of this grand movement. I viewed it from the mortal side while here, and I found it good; I viewed it for years from the eternal life, and I find it better. So I give my adherence to the cause of Truth, and urge my friends (those who were with me, and who went forward bravely, shrinking not from the ills of life, but meeting them with honest hearts and hands) to press forward for humanity's sake. I am proud to say that not only is Dayton here with me, but Denton, the great, the lofty, and scientific soul that fought his way onward, step by step, with the battle ax of truth, and that every imprint that his footstep made was one of scientific fact which the world could not gainsay. He stands by my side and gives of his influence, not only to your circle, but to the world at large. And Britta, the invincible, is also here to-day, giving me an inspiring thought in his own matchless, scholarly way, and sending out to the world his greeting and good cheer. Not to speak of the immortal Pierpont, who conducts your circle in his own genial manner; and Edmonds, too. There are others here, who rank with these I have mentioned; good souls and brave, who are working still for the honor of our cause, for the blessing of the race, to free human souls from the grasp of plutocracy and aristocracy of power. The day will come when such souls as these will be heard, and others who have stood high in the halls of state, who are working with us, using their influence for the enlightenment, the education, and the training of human minds along lines and pathways of progress, of spiritual culture, and of mental power. The day is coming when the poor man will stand in the fullness of his nature, the magnificence of his inherent spiritual power, and the day is coming when brains and brawn will scatter the money-bags, and then the time will come when we may all rejoice that we have lived to see that day, and whether encased in mortal flesh or not. I bring greetings from these friends to the president of the N. S. A., because they are in sympathy with you, sir, (turning to Mr. H. D. Barrett); they are in harmony with the work that engages you. They have had something to do with the inception and establishment of the association which you represent. You are here from the city of Washington. In that city I have many dear friends—friends who have listened to my voice and been comforted by the teaching; which inspiration gave to me; friends who stood by me in many a hard and weary hour. I also have friends in other places, among them in Baltimore, and to each and all, to my dear companion, I waft my greetings of love, and sympathy, and fellowship of cheer.

ALBERT MOULTON.

Can I come, too, Mister? (Certainly) This was a nice man, and he told me to come right along, sonny, and so I did, but there are so many other people that want to speak too. Do you know my pa? (I do not believe I do.) Well, do you want to? (Yes.) Well, before I came here a gentle and nice old man smiled at me and said: "Now, little boy, when you get to talking be sure that you give your father's name and your mother's name." Well, I can do it. Before I went away I choked all up, and I was all sore here (pointing to his throat) and I don't know but I went to sleep, and when I woke up I was all well. I could breathe and I could see everybody, and I was among ever so many pleasant things. There were boys, and girls, and flowers, and birds, and sunshine. I was in a great garden where there is always sunshine. Wasn't that good? I feel a little sore now; will I choke up any more? (No; you will be all well in a short time.) Do you want to know my name? Well, it is Albert Moulton. I am going on 7 years now. I was five and a half when I took sick and went to sleep. But I am growing just the same in the spirit world as I would here, as the little boys do. But I want to tell you that my papa's name is William. Do you suppose you can find him? I don't see him here in this place. Where is this place? (This is Pasadena in California.) I don't know it; my pa lived in Chicago. I

used to live there too. I live in the spirit world now. My mamma's name is Flora; and will you tell her, please that I can come near to them; that I bring them lots of love, and I don't want to have them feel bad, because I am growing. I am going to be a big man bye and-bye, and going to help them too, and I will help you if you will let me come here. Well, I am going Good-bye.

AMEY NEWCOMB.

I did not know when I passed from earth only a few months ago in the snowy winter that I should find my way across this great country to see an opening through which to see words to my dear ones. Although I, far, I have not minded it; for love takes no notice of distance and space. It will always find its own. I came here to send my love to the dear ones on the mortal side; to tell them that all is well with me. I do not wish to come back and to live in the old way, though there are many things in earth-life to make us glad, yet, when one has passed through years of experience, and has slipped from the body, the spirit finds so much to be thankful for that it does not wish to come and take up the body again, any more than the freed bird would want to return to its cage. I am happy and well. There is nothing to hold me down but the love I bear for those whom I wish to reach and comfort and bless, and that does not make me a prisoner; it only draws me to earth life with gladness if I can give them some gleams of light and strength that will make their burdens less, or the pathway more bright. I am assisted to come here and speak. I do not think I could come as well without help. I hope some day to come nearer home. A beautiful spirit who lived in our town, and one whose dear ones live there still, assisted me to come; to do me of your place; said I would be welcome here, and I have been. It has been just as she said, and I must appeal for her and say that she has many dear ones of her own here, and desires them to know that she is ever with them, and her name is Lydia Prescott. Her husband's name is William. It will be a pleasure to her to have me speak in this way. My dear husband is S. Y. Newcomb, of Quincy, Mass.

ANN ELLEN FULLER.

Life, light, and immortality are given to the soul that becomes freed from the physical clay and is permitted to soar upward to the higher realms where the good abide. I know there are souls who have loosened their fetters binding them to the body, and yet who belong to physical life because they are attracted to folly or sensual pleasure, or some other personal matter, and may not be ready to seek the instruction and the unfoldments of the spirit world. But the aspiring soul—the one that is glad to go forward—feels the sense of liberty and the knowledge of immortality that makes him glad to be alive in the higher, truer sense. I feel so impressed with the importance of these beautiful teachings that I do believe, from what I have learned, that when mortals become receptive to these higher teachings that there will come from those advanced souls lessons and revelations that will be of great importance to the welfare of humanity here. I come, good sir, to send my love to my dear husband to tell him that all is right. He is being led by the spirit guides who understand the work he has to do. They are so happy that his mind is directed, and his senses also, toward these lines of investigation, and he is receiving knowledge from the spirit world. They are about me, and I feel I can be counted as one of them. That he desires and intends to do something for the cause of Spiritualism, to give to the world these things that are brought to him by his returning loved ones, and to make, as far as possible, a high plane, a testimonial of what Spiritualism can do, and has done, for such as he. Tell him to go on, receiving that which comes from above, making it a power of his own life, and giving it forth when the time arrives in such a way as will make it instructive and helpful to human hearts. Other dear ones join me in love and blessing. We are all united in this way, seeking for wisdom and truth, and what is to come to my dear one and such as he who are faithful to the cause and earnestly wishing for an opportu-

A Sunburst of Light.

Every now and then a great wave of light sweeps over the world of thought and an intellectual giant is born. Each century has had its thinkers and its active mental workers whose productions have illumined the world and sent their rays of glory down the years to quicken and inspire the studious minds that came seeking instruction and guidance. From the days of Homer to those of Shakespeare and beyond, great minds have come from the realm of spirit, as embodied entities, to give mankind an impetus in its search for truth, or in its effort to unfold the intellectual faculties of its expansive brain.

Each of these giants of literature or of mental prowess has come like a sunburst of light to flood the earth with inimitable splendor that can never pass away. Nor is the realm of literature alone in presenting great minds to the world. Art—in its various departments of music, poetry, sculpture, and painting—has given birth to lofty souls, whose compositions have graced the salons and made rich the productions of the world. Science and mechanics have each added their quota of celebrities to mankind, and every domain of human thought, intelligence, effort, and achievement are represented in the great fields of power by the geniuses of the ages.

A man—or woman—may be as truly a genius in the world of mechanics as in the realm of art. An Edison of today is as really an inspired genius in his line of thought and construction, as ever a Mozart or a Mendelssohn has been in the musical world. Spirit *per se* is wide in its range and capacity for expression. It fashions the cranial structure and formulates the gray and white matter, marshalling the molecules and cells into co-ordination and line according to its will when it desires to make a poet or an artisan of a human being. Spirit is the all in all, that creates, modifies, and differentiates according to the purpose in view. Spirit as a unit is diffusive and distributive. Spirit individualized is a humanity expressing through varying degrees the power and the grandeur of intelligence—from that of the tiny infant recognizing the beauty and warmth of the sunbeam and grasping for the light, to that of the grandest intellect that has ever thrilled the world.

To spirit we owe all things; it is the creative force that fashions the monad and constructs the starry zones of space; that breathes a living breath into the creeping worm and infuses the quenchless mind of man with lofty thought and progressive aspiration. It is the sunburst of light that warms, vivifies, and electrifies chaotic disorder into order, harmony, and life, gives glory to the universe, and law, power, and utility to all the world.

As We See It.

The most sacrilegious has been the most useful. Conquest is the reward of force. The conquerors have ever been the annointed of the gods. They could slay because God said so. There was none to dispute. Some of the most abhorrent characters in history are saints. The pantheon of Christendom's heaven would shock the warden of a Kansas State prison to death. He would not be accustomed to such a spectacle. Now, nobody except a priest ever heard a saint talk. The exclusive prerogative of the church has been the finger it held on the pulse of heaven. For ages the keys of heaven have been

in the possession of the Sovereign Pontiffs of the Church. They are yet and the world ought to be glad of it. There is only one place that can be compared to the heaven of priestcraft and other religious superstitions. That place is a community of Digger Indians and if any sane man was obliged to choose between them, it seems to us he would choose the latter.

But while the keys of heaven are secure, men and women and children who have passed the rubicon of death have gotten into the habit of communicating with those remaining here. They don't say anything about "Hexter's Salute Rest," Abraham's bosom, land of milk and honey, white thrones, halos and harps. But they say they live. Tala is the crack that sounds the doom of old theology and lifts the ashes of decay upon the "Higher Criticism." This is the end of the disectorate. It is the beginning of liberty, equality and progress, three words which never yet found a place in the ritual of a Church.

The era of man and the downfall of the gods could not come before the angel world, said man lives consciously and indestructibly beyond the violences of mortality. God's rule where woman is man's slave and man the image of his maker. The thrones of the gods are washed away in the ratio that the world of spirit man impinges on the world of animal man and man rises to his feet. He is not wholly erect yet but he is growing. The emergence of the race from the slough of superstition is the master spectacle of to day. Men and women on the peaks are looking at it. There is time enough. Spiritualism is evolution. We cannot hurry nature. We would have truth revealed no plainer than men are ready to perceive and received it.

A Sensible Avowal of Impotency.

The action of the Methodist Conference at Cleveland in tacitly agreeing that Christian Endeavor supplications to the Throne for the redemption of Robert Ingersoll were idiotic performances is a good deal like the sentiment of Sam Jones, who says that preachers who try to imitate him make asses of themselves. Which means, of course, that the nearer they succeed the greater donkeys they become.

The discussion in the Methodist Conference which brought up the matter of Ingersoll's conversion was started by the introduction of a resolution to join the Christian Endeavorers in their efforts to put God into the Constitution, whereupon one minister made an impassioned speech against the resolution and closed by saying:

"So long ago that organization not only made itself ridiculous and all the churches which it represents, but actually made the religious of Christ ridiculous by praying for the redemption of Robert Ingersoll. Do you think the Methodist Church would ever be guilty of such an act of absolute idiocy?"

Well, hardly. And while this is pretty hard on God and the rest of the "aristocracy of the air," it shows good sense on the part of the Methodist Church.

Zola has out-Zolamed himself in his second volume of the trilogy, which began with "Lourdes," entitled "Rome." The bottomless abyss of intrigue, blasphemy and ambition of which Leo XIII. is the principal figure is, in "Rome," painted in colors which only the pen of Zola can depict. It is probably that the most audacious and merciless exposure of Romanism that has been made during the present century.

Cure Consumption and Lung Troubles

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NEW YORK, MAY 30, 1896.

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The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty to give it to the world. He has no other aim but to make it known to all who are suffering from these diseases. The mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most valued Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers who are greatly benefited and cured."

CURRENT EVENTS.

O. Helger, of Wooster, O., became crazed on religion, and imagined God had commanded him to kill his parents. He nearly killed his father with a hoe when he was overpowered and taken to the insane asylum. Nobody has as yet suggested a legislative act against the teaching of erroneous ideas concerning the higher life. Perhaps they are laying for somebody who has the truth.

"Blain by a Spiritualist" reads the headline of an item from San Francisco in the Times-Star of this city. The substance was that a Spiritualist had killed his wife and then committed suicide. It is sad enough that such is the case, but why the above headline we can not conceive. This same paper reports murders daily, but it never occurred to any of its editors to head one of them "Blain by a Christian." Is it perhaps such a rare case that a Spiritualist commits a crime, or is it understood that the other 999 per cent. are Christians—a thing of common occurrence?

From present indications it appears that the gold and silver advocates are arraying themselves against each other in localities as well as sections, and, curious to note, it is wealth against poverty—Plutocracy against Democracy. The former fear a depreciation of values in free coinage, while the latter see better times in its adoption. For agricultural districts free coinage would certainly be a Godsend, and instead of depreciating land values, it would increase them many fold—especially in the South and West. The North and East thrives on small money circulation, as conditions are more European there; but in the other sections of our country large circulation is needed to sustain trade and meet demands generally. Free coinage with tariff on all products raised on American soil, will equalize the benefits enjoyed by manufacturers. The latter do not object to obtaining good profits on their productions, but dislike to pay equal rates on articles of food. Of course, the necessities of life should be cheap, but it is only fair play to give the farmers and planters the same rights of the Constitution which the manufacturers enjoy. And free coinage would neutralize the prices gained by these, because more money would be in circulation and none would feel the difference.

Report from Mediums' Defense Committee of Philadelphia.

At a meeting of the Mediums' Defense Committee, held April 26th, the Sub-Committee on Law reported that the attorney for the defense had conferred with the district attorney, requesting him to set a date when the cases of the mediums now out on bail could be given a hearing. The district attorney promised to do this in May, saying that the cause of the delay was, that the pressure of other cases of those who were not out on bail must be tried first.

(The cases referred to are criminal cases, not mediums). Those who are familiar with the slow processes of law can readily understand that we are obliged to wait the movement of the legal authorities, no matter what inconvenience may be caused by the delay.

Mrs. M. E. Cadwallader, Chairman of the Finance Committee, made a report of the donations received from societies and individuals since the last meeting, with an itemized account up to date. Mrs. Cadwallader referred to the many courtesies extended to her by the spiritualists to press in the prosecution of her labors, as well as the help rendered her by the officers and workers in the various societies. She said that the kind words from many public workers as they bade her press on, and the letters which had come to her from all over the country, testifying how closely the people were watching the struggle for right and justice, had made her strong for the work which she had taken up, and would never lay aside until victory was won.

Capt. F. J. Kellor, President of the First Association of Spiritualists and Thomas M. Locke, President of the Philadelphia Spiritualist Society, were appointed auditors, and reported the account of the Finance Committee correct.

The Committee appreciates the untiring efforts put forth by Mrs. Cadwallader in collecting funds, realizing how futile would have been our work without her assistance, as through her efforts enough money has been collected to defray all expenses so far in the local contest, in connection with what was collected at the societies here.

The Committee takes this opportunity to extend its thanks to all who have contributed to this fund, and they may rest assured that it will be expended for the purpose for which it was given.

Under the head of new business, the Corr. Sec. reported that she had been in correspondence with the Hon. A. B. Richmond, and at her request he had framed a petition and amendment, with the view of presenting it at the next session of the legislature of Pennsylvania, asking for the passage of an amendment to the present law, which, as construed by the courts, is deemed unjust to mediums. Mrs. Cadwallader stated that the petition and amendment, as drawn by Mr. Richmond, was offered for the consideration of the committee, and that it was the opinion of Mr. Richmond, as denoted in his correspondence with her, that the passage of such amendment would place the mediums above persecution in this state. After some discussion, it was the sense of the committee that it was absolutely necessary that such a movement be made by the Spiritualists of Pennsylvania. The committee then adjourned to meet at the call of the chair.

B. B. Hitt,
F. H. Monnett, Sec. Chairman.

"Per Adamite Man," by Dr. P. H. Randolph, is one of the most interesting books in our library and a valuable assistance to the student of prehistoric lore. It is a key to the past.

But mark how different are the tones assumed by the two men in their treatment of nature. One makes a study of it, based on the laws of nature, and in proceeding thus draws from it a certain measure of inspiration, evoking the silver splendours of human nature, the traditions of a harvest, and a year whose divine inspiration is conditioned even in its own nature. Nevertheless, some credit and honor are due to these teachers. Their utterances are signs of the times. They speak of evil in its beginnings, that is, of the unimpeded, the attraction of nature.

THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval—unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

The Phenomenal vs. the Philosophic Theosophist.

It is a tenet of all theosophies that man is himself capable, through the exercise of will, aided by the acquisition of knowledge, to do whatever he pleases with his organic frame, even to the extent of learning how to suspend animation and resume it at will. The mere wonder-worker, the traveling fakir, who, with no other clothing than a simple loin-cloth, can do such amazing "tricks" in open daylight in presence of a horde of curious half-frightened, and half-incredulous spectators, is not one of the order of illustrious adepts to whose glorious company the aspiring student of Theosophy hopes eventually to belong. The wonder maker is sometimes a good hypnotist; at other times he is a natural magician or spirit-medium, in whose presence the wonderful phenomena occur beyond his own control. Sometimes these marvelous performers of occult wonders are little more than skeletons in appearance. They are frightfully emaciated in body, but intensely strong in will power, and the magic they practice is largely due to their deliberate cultivation of the psychical in preference to the distinctly physical tendencies of their nature.

There is clearly a discoverable law governing these astounding manifestations of occult energy, and those who are prepared to wade through deep waters of self-denial on the outer planes, that they may develop wondrous strength and ability on the inner, will assuredly meet with the particular reward of which they are in search, provided they are continuously faithful. But though such strange and weird phenomena as those accompanying the fakir excite to day scientific as well as merely curious interest, the great majority of people have no special desire to pose as itinerant magicians, or live as exempt from the ordinary pleasures and employments of the world as do these self-immolated members of certain orders, which teach that spirit and body are in perpetual conflict, and that the latter must be suppressed in every way imaginable that the former may prove its power and ascendancy.

The higher oriental counsels all point in the direction of cultivating the spiritual man by a very different process: viz., by fixing the thought on higher goals than are ordinarily kept in sight, and by striving to attain nobler prizes than the majority are content to win.—W. J. Colville.

Theosophy According to a Paramahansa of the Himalayas.

Theosophy is that branch of human perfection by which one may establish himself with the eternal cause of invisible nature; to which this visible effect is a visible bubble.

It is that knowledge which leads one from animalism to divinity.

It is that branch of human philosophy which theoretically teaches one what he really is, beyond mind and personal individuality (Ego).

It is that branch of chemistry by which one begets immortality.

It is that branch of optics which magnifies one's view to see beyond physical nature.

It is that branch of human surgery which separates physical nature from the spiritual.

It is that branch of music which harmonizes physical nature with spirit.

It is that branch of sanitation which teaches one how to purify nature by means of cause and effect.

It is that food which enables one to taste the most exquisite sweetness in his own self.

It is that branch of politics which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

It is that branch of Christianity which illuminates the spiritual Christ from the corporeal one of the orthodox generation.

It is that part of the Christian theology which shows that the present churches of the West are abusing the Bible by their misrepresentations.

It is that part of the Aryan independence by which one may exist without the help of nature.

Theosophy, to be brief, is the sum total of the wisdom of the Aryan Brahmas, the happiness eternal, and the life everlasting. It was Theosophy which taught the Aryans how to soar far beyond the region of Shakti, and to be in perpetual joy (the play ground of Shakti).

It is the basis of all knowledge that exists in the eternity.

Nature the Safest Guide.

ARTHUR F. MILTON.

Religion is science personified. Few realize the truth underlying "Vengeance is mine saith the Lord." If people could but feel the consciousness of nature there would be no need of a personified science, i. e., of religion, in the world. All would know that thought is but conscious motion, a vibration, which is either in harmony or in discord with nature—universal conscious motion—and which blesses or punishes according to the nature of the vibration. Few realize that the so-called bad luck that follows many is but the effect of a cause—a discordant vibration with nature—often but due to an unconscious form of selfishness. But whether innocent or not, nature does not excuse. Fire always burns; so nature always acts. Selfishness is animalistic. The soul, a poet says, "sleeps in the rock, dreams in the animal, and awakes in man." In its mortal state it is awakened from its animalistic tendencies. Some need a more forcible awakening than others. This manifests in accordance with the discord of the dreamer.

Some are prompted by an unconscious envy to injure another, either by fault-finding, which may be entirely uncalculated for, or by preventing another from doing him a service. It is an effect of the same dreaminess in which the animal dwells. Nature will act without the aid of mortals. "Vengeance is mine." The only sufferer in the end is he who did the damage to his fellow mortal. The loss to the injured one will only be temporary—postponed, as it were. But the "bad luck" of the unconscious slanderer will amount in value to the loss which his victim suffers, or will suffer from the act.

So, every act which is unspiritual (animalistic) is punishable if it injures another; i. e., prompted by selfishness. The injury we do to ourselves only, is physical.

It manifests as pain. All such penalties are traceable to intemperance in some form—if but in eating by card instead of being guided by natural hunger.

But experience teaches. Nature instructs through the process of trials and disappointments, pain and poverty, disease and suffering. But man may adopt the artificial course to rise out of his dream state. It is by education—moral or ethical as well as mental. This combination makes him sensitive to the conscious or higher vibration of nature, and his spiritual guidance is an assured fact by what he feels. Such is true Spiritualism.

Inspirational.

Another wanderer through the realms of space is about to be redeemed—the planet earth.—Spirit Message.

Plants in the tropics can be literally seen to grow. Mr. Gregory Kraus has been making measurements in the Botanical garden of Buitenzorg, Java, and records a growth in a bamboo of 42.45 centimeter (16 7/8 inches) in a single day. Another bamboo added to its height 22.9 centimeters a day for fifty-eight days, and two others 19.9 and 19 centimeters respectively for 60 days.

The Origin of Tobacco.

A prophet was taking a stroll in the country when he saw a serpent, stiff with cold, lying on the ground. He compassionately took it up and warmed it in his bosom. When the serpent had recovered, it said:

"Divine Prophet, listen. I am now going to bite thee."

"Why, pray?" inquired Mohammed.

"Because thy race persecutes mine, and tries to stamp it out."

"But does not thy race, too, make perpetual war against mine?" was the Prophet's rejoinder. "How canst thou, besides, be so ungrateful, and so soon forget that I saved thy life?"

"There is no such thing as gratitude upon this earth," replied the serpent; "and if I were now to spare thee, either thou or another of thy race would kill me. By Allah, I shall bite thee."

"If thou hast sworn by Allah, I will not cause thee to break thy vow," said the Prophet, holding his hand to the serpent's mouth. The serpent bit him, but he sucked the wound with his lips and spat the venom on the ground. And on that very spot there sprang up a plant which combines within itself the venom of the serpent and the compassion of the Prophet. Men call this plant by the name of tobacco.

Manifestations Through the Mediumship of Mr. A. Finney.

To the Editor of the LIGHT OF TRUTH.

On Monday evening, May 4, 1896, a select party of seventeen, all skeptics but two or three, assembled at the home of Mrs. E. Wilkinson, 68 Walton avenue, Fort Wayne, Ind., for a trumpet seance under strictly test conditions, given through the mediumship of Mr. A. A. Finney of the same city. The medium was placed in a sack made for the purpose, which was closely drawn about his neck. Then a piece of tape was placed around his body, securely fastening him to the chair. He then arranged the circle about him, and each one therein had his wrist securely tied to that of his neighbor. Two trumpets and a guitar were placed on a small table, about four or five feet from the medium. After this the lights were extinguished. After singing a few verses the manifestations began. The trumpets were carried around the circle, touching every one, the guitar playing, while we heard voices through the trumpets, also independent voices. The spirit of a young man, who had passed over about seven months ago, came and conversed with his mother, speaking of members of the family, of which we know positively. Mr. Finney knew nothing of. Almost every one in the circle communicated with their spirit friends. Just before the seance closed, the guitar was placed in one of the sitters' lap, while the trumpets were given to others, and the table was moved and tipped in the lap of another. It was truly a strict test, and one that should satisfy the mind of any ordinary intelligent person that the phenomena may take place without the physical aid of the medium.

MR. AND MRS. E. WILKINSON,
MR. AND MRS. YOUNGER,
MR. AND MRS. A. FELTHEISER,
MRS. MEYER.

A Sun Burned up.

In December, 1891, the astronomers beheld the most wonderful sight that has ever greeted mortal eyes. They were watching the queer antics of a star of the ninth magnitude, when all at once it flamed up like a smouldering brush pile to which new fuel had just been added. Within forty-eight hours its brilliancy increased sixteen-fold, and then the star slowly disappeared from view. The astronomers believe that what they saw was a sun "burning up." The final flash, which they saw probably left the doomed orb twenty or even fifty years ago. It is a well known fact that there are stars removed from us by distances so great that they might have been wiped out of existence 100 years ago and the light still be coming to us through space.—St. Louis Republic.

A RISING STAR.

To the Editor of LIGHT OF TRUTH.

I was a member of the Church for twenty-four years, but having heard a great deal about Spiritualism in the last twelve months, I took my stand against it and said it was the works of the devil, and that if ever I could get to attend one of their meetings they could never turn a trick.

On April 23d I was invited to Charles E. Starr's home, in Murray City, O., to a meeting. Mr. Starr has a boy about fourteen years of age, who is a good medium. There were seven persons present: Mr. Jonas, Mr. Redfern, myself, Mr. Starr; his two daughters, Mabel and Dora, and Master Tonia Starr, the medium. I sat on one side of the medium and Mr. Redfern on the other. They asked me to sing, which I did. While I sang the medium was entranced, and voices spoke through the trumpet. They told me what I was thinking about. One of the medium's guides said to me when the first meeting was over he wanted me to sit with the boy, to which I consented. I sat down in front of him, took both of his hands in mine and held him fast. I began to sing, but before I sang the second line of my second verse the trumpet wafted around the room, and voices sang with me, and with the text I felt it was good to be there. Any one doubting this statement let them write me, or I will swear to the statement. Any one wishing a test, under test conditions, would do well to call on Master Tonia Starr. W. H. MULLIGAN.

The Dawn of Hope.

To the Editor of the LIGHT OF TRUTH.

Believing that the time has come when the interest of labor, the public welfare, the safety of the republic, and the inalienable rights of mankind demand a new departure from the present order of things as they now exist in society, I make the following proposition:

To all the inhabitants around the globe: The undersigned proposes to buy one ten, or any number greater than ten, each of whom shall put up one hundred dollars to create a sum of money to be given to the author of the best essay in answer to the following question:

"What can the government do by legislation to promote the greatest good of the greatest number of people without injustice to anybody."

Said essay not to contain more than ten thousand words; and the question of merit to be decided by a committee of three able men who "fear God, love truth, and hate covetousness." Those wishing to enter the lists and compete for the prize can address the undersigned at Blair, Neb., between this and the coming Fourth of July.

JACOB BECK.

SHORT PSYCHOMETRY.

When the handling of an article of wear or a letter produces weariness it indicates that the owner is depleted by age, or has some chronic ailment. If it produces drowsiness or a desire to sleep it betrays carnality in some form, even though hidden from public view by acts of piety.

When either provokes or repels it tells of selfishness or hatred—the latter in comparison to the force of the evil. Downright arrogance generates an unwitting desire to avoid the presence of the owner. The latter is also experienced by simply thinking of those possessed of that unspiritual emotion or "big-headedness."

Humility, on the other hand, inspires with a feeling of reverence and a desire to meet the owner. Love creates a desire to oblige the possessor in some way, even though it is unasked. The feeling is in accord with nature which constantly gives, imparts or bestows, being love, per se, or attraction—the opposite of repulsion.

A feeling of delight tells of physical or moral health, and when inspired in the bargain, denotes genius or intellectuality.

Columbus, Ohio.

Mrs. Twing, our present speaker, is an earnest worker, and one who will do much to further the interests of all concerned during her stay amongst us. Her lectures have been well attended.

During the evening Mrs. Twing referred to the good work of Mrs. Clemmens (a local medium) and recommended her to the seekers of genuine phenomena.

On May 22nd a musical and dramatic entertainment was given at M. Coy Post Hall for the benefit of F. A. Skinner, our musician. An effort will be made to have Prof. H. D. Barrett stop over and speak for us in July, while on his way to Lily Dale.

The Ladies' Aid Society, of which Mrs. Coit is president, is doing much to establish a fund for which we find an increasing demand. We need a place of our own for meeting purposes, and I feel that we are going to have it at no distant date.

Mrs. Coit will speak for us the second Sunday evening of the coming month, and Mrs. Stephen Davis, a local medium, will fill this position during the first Sunday evening.

I also mention the social given at residence of Mrs. Jas. Beard—Oak street, where Mrs. Twing and Mrs. Coit addressed us, and helped to make the evening an enjoyable one.

A large crowd assembled on this occasion, and a general good time was the result. C. E. SEARLES, Corr. Sec.

Toledo, Ohio.

May 10th the First Society of Spiritualists closed their meetings for the season. Mrs. C. D. Greenamayer, of Cincinnati, was with us for the Sundays of May 3d and 10th. This lady is loved by all who come in contact with her and her ministering spirits. A willing instrument she is in the hands of her angel guides, for nothing but purity of truth is portrayed through her mediumship. As a speaker and test medium she now stands to the front as one of the best in the field of work, having attained to a high standard of unfoldment by a true and persistent work. On Friday evening, May 15th, at the residence of Mrs. Dr. Wyant, the local pastor, many friends were present at a reception, where all enjoyed a social gathering, with brief speeches and pleasant congratulations given to the pastor and Mrs. Greenamayer. At a late hour the farewell was spoken, many regretting the time had come for our work to rest.

MRS. DR. WYANT, Pastor.

J. A. Burroughs, M. D. SPECIALIST

Owing to the hundreds who have applied for treatment within the past few weeks, I am compelled to withdraw the offer heretofore made to make no charge till the patient is cured, as the cost of office work and medicines, boxing and shipping, and other expenses connected with the successful treatment of these hundreds, precludes this list being added to. However I will make the following reasonable offer:

For a limited time, I will take all cases accepted at the cost to me of medicines, preparing, and boxing, and will leave my fee till the patient is cured. Where a cure is not effected when promised, the sum paid for medicines will be refunded.

Send your name, age, sex and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

J. A. BURROUGHS, M. D.,
SAN DIEGO, CAL.

Newport, Ky.

The entertainment given at Hayman's Hall, Tuesday 20th, was a grand success. The Concordia Zither Club was a unique feature of the evening. The Messrs. Smiths moved both hearts and minds, and their execution on the violin and cornet was fine. Mrs. Harrison sang as only Mrs. Harrison can sing. Mrs. and Miss Blanch Bond moved the house. Mrs. and Miss Thomas did justice to their parts. Mrs. Day and daughter pleased everybody. The little ladies Edna and Doley Bode showed good training and the real American spirit.

Mrs. Coleman was one of the grand surprises of the evening.

Maiams Neri and Coppin did their full duty at the cake and lemonade stand. The writer tried his hand at running a gypsy tent. How easy it is to have a good time! F. GALVIN.

The Ladies' Progressive Aid met at the residence of Mrs. Banderman, 111 West Tenth street and passed a pleasant afternoon. Mrs. Banderman gave good readings and tests which all enjoyed. Our entertainment last Wednesday evening was a grand success, socially and financially, thanks to our friends, who turned out to help us. The Aid meets next week at Mrs. Ella Coppin's, 26 E. Second street, Newport. H. NERI, Sec.

Erie, Pa.

Next Sunday Frank T. Ripley closes a most successful engagement for the First Society in this city. Mrs. Carrie E. S. Twing follows Brother Ripley to close the season. We intend to have next season those who can give tests as well as lecture. Lectures alone don't reach the masses, and in Erie the people want tests, and all good test mediums will always be welcome. We should like to have such test mediums as Miss Maggie Gaul, Edgar W. Emerson, Frank T. Ripley, for such draw large audiences. Long written lectures do not fill the bill. Brother Ripley leaves here for Oxford, O., where he may be addressed, P. O. Box 262 CORR.

Hood's Is All Right.

CINCINNATI, O., April 28, 1896.

"I have been taking Hood's Sarsaparilla and found it all right. I told some of my fellow employees about it and have induced several of them to try it and they can not praise it enough. I find it excellent for impure blood." CHAS. RIMPLEY, 102 East McMicken Ave.

HOOD'S PILLS cure biliousness, indigestion.

Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

LILY DALE

Continues to grow in popularity with people from all quarters. Nothing shows this more conclusively than the register of the

GRAND HOTEL.

Each season since its doors opened for the reception of guests there has been a marvelous increase of those who have enjoyed its accommodations. The GRAND has been thoroughly renovated and many new apartments added for the season of 1896. The chef and his assistants for the seasons of 1894 and 1895 will continue in charge for 1896, the same special care that has rendered the cuisine beyond criticism heretofore will prevail, and the GRAND HOTEL patrons will find every department of its service at the point of perfection.

The Association Library is within 20 feet of the GRAND, the Auditorium only 300 feet. Bath house is but a few steps away, the billiard rooms and bowling alley are right there at the GRAND. We are up-to-date.

The house is lighted throughout by electricity. The Dining Hall is large and handsomely fitted, is well lighted, and a beautiful panorama of nature is presented from its windows.

If you contemplate visiting Lily Dale this season you will act wisely if you communicate with F. E. COOKE, Proprietor, and secure your apartments. His address will be until June 10th Fredonia, Chautauque Co., N. Y. After the above date Lily Dale, Chautauque Co., N. Y.

Grand Hotel bus is WHITE.

HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship, and give a spiritual song-book. All for 25 cents. Address Mrs. J. A. BLISS, 621 Calumet Ave., Chicago, Ill.

Is this what ails you?



Have you a feeling of weight in the stomach—Bloating after eating—Belching of Wind—Vomiting of Food—Water-brash—Heartburn—Bad Taste in the Mouth in the Morning—Palpitation of the Heart, due to Distension of Stomach—Cranked Mouth—Gas in the Bowels—Loss of Flesh—Rickle Appetite—Depressed, Irritable Condition of the Mind—Dizziness—Headache—Constipation or Diarrhoea.

Then you have

DYSPEPSIA

in one of its many forms. The one positive cure for this distressing complaint is

Hcker's Dyspepsia Tablets

by mail, prepaid, on receipt of 25 cents

CHAS. K. KOSKY, Hotel Imperial, New York, says: "I suffered horribly from dyspepsia, but Hcker's Tablets, taken after meals, have cured me."

Hcker Medicine Co., 10-18 Chambers St., N. Y.

Onset Bay Grove Association.

The 20th Annual Camp-Meeting

TAKES PLACE AT

Onset, Mass., July 5th to Aug. 20th.

PROGRAM FOR 1896.

| | |
|------------|--|
| Sunday, | July 5, a. m., Oscar E. Gerty. |
| Sunday, | July 5, p. m., Mrs. Helen L. Palmer. Tests by Mrs. M. S. Pepper. |
| Tuesday, | July 7, Oscar E. Gerty. Tests by Mrs. M. S. Pepper. |
| Wednesday, | July 8, Mrs. Helen L. Palmer. |
| Thursday, | July 9, Prof. W. M. Lockwood. |
| Friday, | July 10, Prof. W. M. Lockwood. |
| Saturday, | July 11, Prof. W. M. Lockwood. |
| Sunday, | July 12, a. m., Mrs. Jeanne H. Jackson. |
| Sunday, | July 12, p. m., Prof. W. M. Lockwood. Tests by Joseph D. Stiles. |
| Monday, | July 13, Prof. W. M. Lockwood. |
| Tuesday, | July 14, Mrs. Jeanne H. Jackson. Tests by Joseph D. Stiles. |
| Wednesday, | July 15, Mrs. Jeanne H. Jackson. Tests by Mrs. M. S. Pepper. |
| Thursday, | July 16, Prof. W. F. Peck. Tests by Joseph D. Stiles. |
| Friday, | July 17, A. E. Tisdale. |
| Saturday, | July 18, A. E. Tisdale. |
| Sunday, | July 19, a. m., Prof. W. F. Peck. Tests by Mrs. M. S. Pepper. |
| Monday, | July 20, C. W. Hadden. |
| Tuesday, | July 21, A. E. Tisdale. |
| Wednesday, | July 22, C. W. Hadden. |
| Thursday, | July 23, H. D. Barrett. Fresh N. S. A. |
| Friday, | July 24, H. D. Barrett. |
| Sunday, | July 26, a. m., H. D. Barrett. |
| Sunday, | July 26, p. m., J. Frank Baxter. |
| Tuesday, | July 28, J. Frank Baxter. |
| Wednesday, | July 29, Moses Hull. |
| Thursday, | July 30, J. Frank Baxter. |
| Friday, | July 31, Moses Hull. |
| Sunday, | Aug. 1, a. m., Moses Hull. |
| Sunday, | Aug. 2, p. m., F. A. Wiggins. |
| Tuesday, | Aug. 4, F. A. Wiggins. |
| Thursday, | Aug. 6, F. A. Wiggins. |
| Friday, | Aug. 7, Mrs. Carrie E. S. Twing. |
| Sunday, | Aug. 9, a. m., Mrs. Carrie E. S. Twing. |
| Sunday, | Aug. 9, p. m., Theodore F. Price. |
| Tuesday, | Aug. 11, Mrs. Carrie E. S. Twing. |
| Wednesday, | Aug. 12, Theodore F. Price. |
| Thursday, | Aug. 13, Theodore F. Price. |
| Saturday, | Aug. 15, a. m. and p. m., Veteran Spiritualists' Union. |
| Sunday, | Aug. 16, To be billed later. |
| Sunday, | Aug. 16, p. m., Mrs. Adeline M. Gladding. |
| Tuesday, | Aug. 18, Mrs. Adeline M. Gladding. |
| Wednesday, | Aug. 19, Mrs. Adeline M. Gladding. |
| Thursday, | Aug. 20, Mrs. Sarah A. Byrnes. |
| Friday, | Aug. 21, Mrs. Sarah A. Byrnes. |
| Sunday, | Aug. 23, a. m., Dr. Geo. A. Fuller. |
| Sunday, | Aug. 23, p. m., Mrs. Cora L. V. Richmond. |
| Monday, | Aug. 24, a. m. and p. m., Mass. State Ass'n of Spiritualists. |
| Tuesday, | Aug. 25, Mrs. Cora L. V. Richmond. |
| Wednesday, | Aug. 26, Dr. Geo. A. Fuller. |
| Thursday, | Aug. 27, Mrs. Cora L. V. Richmond. |
| Friday, | Aug. 28, Willard Hall. |
| Sunday, | Aug. 30, a. m., Willard Hall. |
| Sunday, | Aug. 30, p. m., Mrs. Cora L. V. Richmond. |

OFFICERS FOR 1896.

President, Dr. H. B. STOKES, Boston, Mass.
V. Pres., J. Q. A. WHITTEMORE, Newton, Mass.
Clerk and Treas., MAJ. C. F. HOWARD, Foxbury, Mass.

Directors—O. A. MILLER, Brockton, Mass.; Lewis B. BULLOCK, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; C. Hobart Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass.

GRAY HAIR REDEMPTION

Free from lead, silver, sulphur, and all poisons. It will restore gray, faded, blonded or ruined hair to its youthful color. It is not a dye—no staining scalp. Will not make the hair spotted green and reddish, as others do. 25 and 50 cents. Sent by mail. Two-cent stamps taken. Will last for months, and leave the hair soft, curly, beautiful, clean, and natural. Send two and four cents, extra for postage. Address MRS. ANNA CONNELLY, 125 Mount Vernon St., Philadelphia, Pa.

Chronic Diseases a Specialty.

Send full name, age, sex, and two stamps for FREE diagnosis, many Wonderful Cures being made by W. W. LATHROP, M. D., Jackson, Mich.

RIPAN'S
TABULES

A reporter called on Wednesday evening, May 8, 1896, at the residence of Mr. William McMahon, No. 1688 Pearl street, Brooklyn Village (Cleveland), O., to learn, if possible, the cause of the noticeable improvement in his physical condition over that of a year ago, when he was a sufferer from indigestion and various organic disorders. "You see," began Mr. McMahon, "to start with, my work—that of setting type at the case—allows me little chance for bodily exercise, and it is altogether too confining for anybody who is in the least subject to indigestion or dyspepsia. Perhaps not more so than many another mechanic or artisan who is constantly indoors and under severe mental strain, while the physical development is sadly in need of something to keep it in trim. Well, that has been my complaint for years, and some months ago I became very bilious, and constipation made life miserable for me at times. Then it took a seat in my LIVER, which became noticeably inactive, and I became alarmed about it. The first thing I turned my attention to was to secure a 'liver regulator,' which, however, failed to regulate; next I sought relief in 'liver pills,' which so pained and gripped me that the cure was, I thought, worse than the disease. The next thing I did was to throw away the whole 'shooting match,' and resolved to take no more proprietary medicines. However, on hearing my tale of woe, one day, at the office, a fellow-workman offered me a small Tabule—Ripan's, he called it—which, he said, he would guarantee to act on the liver. I took it under protest, expecting to be doubled up in about fifteen minutes with the 'gripes.' But I was agreeably surprised in its action. It was very gentle, and I resolved to try a box. Since then I have gradually noted an entire change in the working of my system, and think that Ripan's Tabules are the best remedy for liver and stomach troubles this side of anywhere. They are really a substitute for physical exercise. Have one before you go?" And Mr. McMahon produced his box of "stand bys" from his inside pocket as the reporter took his leave.

Ripan's Tabules are sold by druggists, or by mail if the price 50 cents a box is sent to the Ripan's Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

College of Fine Forces

(Formerly New York College of Magnetism.) The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Fulton, a well-known author, calls this college "An institution of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science and includes the magnetic, electric, chemical, and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject. The college is chartered, and confers a title D. M. on a handsome diploma. Send for circular to R. D. BABBITT, M. D., LL. D., Dean, 28 West street, East Orange, N. J., a delightful suburb of New York.

Voice of the People.

POPE JOAN.

A Rectification With Statistics.

To the Editor of the LIGHT OF TRUTH.

In LIGHT OF TRUTH, March 14th, one "Rezart Wenna" states that the famous Church historian, Collette, establishes that a famous medium, Pope Joan, reigned over the Roman Church, 105 A. D.; and that over 500 Roman writers of the highest standing, contemporary with Joan, had chronicled events of her reign. Where your correspondent picked up this information I am at a loss to understand.

Pope Joan is a myth; no such person ever lived. The mythical female Pope was never claimed as a medium, psychic, clairvoyant, seeress, prophetess, or anything of that character. No miracles or supernaturalism was attributed to her. It was not in A. D. 105 that she was said to have become Pope, but in A. D. 853 or 855.

The story ran that Joan was an English woman who, disguised as a man, became Pope in A. D. 853 or 855, and her sex was not discovered till she gave birth to a child in a public thoroughfare during a procession. Your correspondent implies that the medium Joan, as a known woman, reigned over Rome, which idea is entirely foreign to the legend. The story was that Joan, as a supposed man, became Pope under the name of John VII. or John VIII. Now, Popes John VII. and VIII. were well known men, and had no connection with any alleged female Pope.

So far from over 500 Roman writers of the highest standing, contemporary with Joan, having chronicled events of her reign, no writer of the time of her supposed papacy refers to her at all. No one in the world ever heard of Pope Joan till about 400 years after the time at which she was said to have lived. The first person who mentioned her was the Dominican, Stephen de Bourbon, who died in A. D. 1261. From him the story was quickly taken up by others, and spread rapidly with many embellishments, until finally it became generally believed even by the Church authorities. The whole story was first proved to be a lie by a Protestant writer, David Blondel, in 1649; and since then the whole matter has been thoroughly sifted and demonstrated to be utterly devoid of foundation. The story of a female Pope was fabricated by the Dominicans, who had a grudge against the papacy, on account of the persecutions they experienced from Pope Benedict VIII.

Appleton's Cyclopaedia, vol. iv, p. 641, says the story of Pope Joan was completely disproved in 1649, "and it is now generally admitted that no such person as Pope Joan ever existed."

Johnson's Cyclopaedia, first edition, vol. ii, p. 1423, says: "The fable is utterly without historical foundation."

The Century Dictionary of Names, p. 546, recently published, calls Joan "a mythical Pope."

The Standard Dictionary, the latest and best of English dictionaries, styles Joan "a legendary female character." Encyclopaedia Britannica, vol. xiii, p. 695, calls Joan "a fictitious personage" whose story "has been discredited by late researches."

Phillips's Great Dictionary of Biographical Reference, Philadelphia, 1881, p. 527, names Joan as a "fabulous Pope of Rome."

McClintock and Strong's Ecclesiastical Encyclopaedia, vol. iv, p. 922, calls Joan "a fictitious personage."

The Schaff-Herzog Religious Encyclopaedia, vol. ii, p. 1183, says the tale of Joan is "a fable in which hardly anybody now believes."

It is untrue, as alleged by your correspondent, that the famous Church historian, Collette, establishes the truth of the Pope Joan fable. C. H. Collette is not famous nor is he a Church historian. He was simply the translator into English of a book on Pope Joan by a Greek writer, Emmanuel Rhodis. Mr. Collette says in his preface to Rhodis' book, "I offer no opinion on the subject of this history, my duty being limited

to the task of a translator" (p. 7). Rhodis' book is a weak, silly production, and I have had it in my library for a number of years. Collette's translation had a very small sale, and no sensible person paid any attention to it.

A full account of the Pope Joan fable, including the proofs of its entire untruth, is given in the last edition of Chamber's Encyclopedia, vol. vi, pp. 334-335; and I would advise your correspondent, "Rezart Wenna," and all others who wish to know the truth in the matter, to read carefully this account of this mythical 'Popeess.'

No informed person now-a-days has any belief in the absurd stories about Pope Joan. WM. EMMETTE COLEMAN.

As We Sow We Shall Reap.

To the Editor of LIGHT OF TRUTH.

Feeling that every true Spiritualist should lift up his voice against everyone and everything that tends to impede the onward trend of Spiritualism, I ask permission to use the LIGHT OF TRUTH as my pulpit. I expect a horrible din, from certain quarters, to rise up and call me anything but blessed. My head is hard, and I suppose I can stand it.

First. I want to notify those mediums (?) who run about trying to defame our best men and women to secular newspaper reporters that their dirty and ungodly work will merely rebound on themselves. They may tunnel underground as much as they please and flatter themselves no eye sees them, but the hole is found at last and the people behold their dirty hands.

Second. The man or woman who employs others to help them deceive the honest investigator, and who tells a dozen or two of these degraded decoys there is no truth in Spiritualism, and nothing but fraud in mediumship, may rest assured their epitaphs are already written. Thieves will fall out, and when they do the flash-light of indignation will burn them out of our ranks like chaff under the tongues of a strong fire.

Third. I want to say I've nothing but contempt for those so-called mediums who, to satisfy their unholy lust for money and revenge, will use the trumpet or some other means by which, and through which, they endeavor to persuade their sitters that the spirits are telling them some untruth about an innocent man or woman. Such messages have fraud written on their faces and every honest medium and Spiritualist ought to denounce them.

I am glad the Editor of the LIGHT OF TRUTH is brave enough to refuse these known frauds the use of our paper. These frauds are doing more to injure Spiritualism than all the Churches put together, and all who love the cause should do their best to place the mark of Cain on them.

And what must any true Spiritualist think when he sees so called mediums so desirous of bringing themselves before the public that they rush into our courts and divulge, or pretend to divulge, the sacred secrecy of the seance room? Do our sitters come to consult the medium or their spirit friends? Surely not the medium. The medium is nothing more than the instrument, and all that happens in the seance room should be as if the medium was not within a hundred miles of that room. I am told that some of these frauds boast among their friends that if they fall Spiritualism and all the other mediums will go down with them. How little they know of Spiritualism! It's built on a rock, and all the frauds of the universe can not move it, and here's one medium who expects to keep both feet planted on that rock. Let them renounce their deeds of darkness and place themselves where they can be truly developed in honest mediumship, and I, and every other worker in our cause, will extend them the "right hand of fellowship." Not before.

We have a great work here in Cincinnati, but these fraudulent mediums stand in our way. We must remove them, and we must stand by our editors and others who are working faithfully for their overthrow. This is the time when we need staunch men and women. Will we stand by them? Or shall we suffer them to be pushed to the wall by these men and women who glory in their shame and who would sell Spiritualism for a dollar or two?

P. GALVIN.

Charles E. Watkins, M. D.

The Famous Specialist,

Who is so successful in treating chronic diseases, devotes his whole time to his practice. This is one reason why he is so successful.

Another Reason

is because he does not try to run down other doctors.

Another Reason

is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the CAUSE of disease.

Another Reason

is he has his patients write him each week and sends them weekly instructions; thus showing that he watches each case closely

Another Reason

is he gives none but the purest of medicines and in the smallest quantity that will produce the desired results. Some cases he cures without a drop of medicine.

Another Reason

is that he makes the price of treatment right with all.

He is endorsed by all the spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send five 2-cent stamps for his book on "Chronic Diseases," which will more than repay you. Should you desire to consult him send two-cent stamp, age, sex, and leading symptom to

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Gives readings from lock of hair on business, mediumship, and social matters. Trial readings 25c and stamp. Full readings \$1 and two 2-cent stamps. Address P. O. Box 2320, Boston, Mass.

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1428 Market Street, San Francisco, Cal. By enclosing lock of hair, age, and stamps for reply. I will send correct diagnosis and terms of treatment, which is within reach of all.

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Anna E. Thomas,

(Formerly of Dayton, O.)

TRUMPET MEDIUM,

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Sittings daily. Take Dayton car to Park Ave. For Sale—Aluminum Sectional Trumpets for developing mediumship, magnetized by my guide, Prof. Robt. Hare. Price, \$2.00.

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And gives communications. Price, delivered, \$1.20. Mediumship and How to Mesmerize.

Every Spiritualist and investigator should have it. 113 pages of explicit directions for developing all phases, with portrait of author. Paper, 25c.; cloth, 50c., postpaid.

W. H. BACH, Aberdeen, S. D.

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Psychometric Delineations.

By Mrs. A. B. (Mary) SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement and future success.

Brief reading \$1.00 and four 2-cent stamps; full readings \$2.00 and four 2-cent stamps. Address 1200 Main St., White Water, Walworth Co., Wis.

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The Physician and Surgeon,

-18-

The ONLY doctor who returns the money to his patients if they are not better in seven days. Dr. Mansfield's refined Homoeopathic remedies. Whoever sends Dr. Mansfield \$1.00, age, sex, symptoms, will get by return mail or express a week's course of medicine selected from his homoeopathic laboratory especially for the case and compounded clairvoyantly; also a diagnosis (which is free), revealing the true nature and cause of the trouble. Do not forget that Dr. Mansfield guarantees to return your dollar at once if you are not better in a week. Address

W. A. MANSFIELD, M. D.,
152 Cedar Ave., Cleveland, O.

MRS. FRED MAYER,
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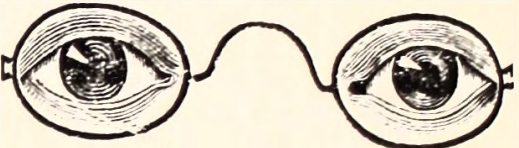
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is generally conceded, I believe, by spiritualists that every so called material condition is merely the reflex of a leading spiritual state. If this be true, and our spiritual teachers have made a good deal of trouble to impress upon us, it is a fact of supreme importance, because it is manifest that material states are not amenable to out-box logic, and Spiritualists, therefore, have very little business in politics, simply because the ballot box represents force—the force of majority. For centuries we have tried to change religion, or right (harmonious) conditions upon people, by law, (State churches and Governments) but such attempts have always been rank failures. Free thought will prevail, and if free thought, then free action of necessity.

Now, I do not mean to imply by these elements that we should antagonize government. Quite the contrary, we would just let it alone. Let it rot away, physically, as a thing useless for good, and give good. Let it remain as a faith-monument to our ignorance and error. And were there not a reverse to the case I would not bring it up, I would say nothing regarding the futility of "reform by law," would certainly stir up the muddy waters of politics. But there is a plain, natural method of progression (and the Spiritualist's progression is naught but a reversion) that we should be alive to a sense of progression we will never get as long as our attention is taken to false gods. And we should remember, I think, that God is law. When we do right ourselves we compel others to do right also. There it is; very plain, almost confusingly so. Not enough artifice about it possibly to suit us.

Spiritually we are a race of "profit" takers, and individually we endorse the "profit" idea. It is probable that many progressionists, or call them reversionists, don't know that they can live comfortably with "profit," think they are making "profit" when they are making at cost, or less than cost, all time. The consequence is, gigantic efforts seeking organizations consume for such is the inherent nature of profit—a consumer.

It is not then clearly our task to organize our industries to operate at cost or obliterate "profit?" Why expect Government to do what refuse to do individually? Especially when Government itself is based on "profit?" Do not the profit seeking organizations control Government? Here, then, we have on one hand, as we progress, Government, the rule of might (majority), and on the other voluntary, harmonious association. Which, O Spiritualists, do you regard as the most spiritual, and therefore the most "practical?"

For one, if Spiritualism be not "practical," I have no further use for it, but spiritualist at the ballot box is an anomaly I confess I do not comprehend. JAS. T. R. GREEN.

STRAY THOUGHTS.

Partisanship implies prejudice—patism love.

Prejudice overrules law, evidence and conscience.

It is easier to bear false accusation than a truthful one.

The desire for moral perfection commands respect; pretense the opposite. The soul intuitively knows the truth.

Love is time's conqueror; for love takes the soul ubiquitous and farseeing, thus making a generation past seem as but a day.

Some people have such an aversion to fighting with old political or religious beliefs that they will not investigate the other side for fear of being convinced.

If it were not for the few positively creditable people in the world, we would have no end to war or bloodshed. Little leaven leaveneth the whole lump.

theology alike. In the attempt of each to answer, lies the indication that it is dawdling upon both that they are being put on trial as to the best they can give mankind as to the purpose of death and the possibility of immortality.

The higher philosophy of Spiritualism has long since marked out the essential features of the territory covered by Prof. Le Conte, as already stated, but the fact is conveniently ignored in certain quarters. There is, therefore, the satisfaction of knowing that at last the stately moving coach of science has come over the road laid out near half a century ago. Possibly we are within measurable reach of the time when to be a Spiritualist will be considered as being one who is abreast of the best scientific and philosophic experience and thought of the times. The assertions that Mr. Reilly makes so glibly have been proved by the demonstrated communion between the two worlds, and the communications from the inhabitants of that higher life confirm what our reverend friend affirms.

So the preacher and professor alike are all unconsciously not only good Spiritualists, but are really helping to familiarize their several sections of supporters with the best thought and purest aspirations of the philosophy of Modern Spiritualism. Possibly each would dissent from the above conclusion concerning their deliverances; but granting they believe in what they say, their words justify the application of the interpretation here placed upon them.

RIGHT LIVING.

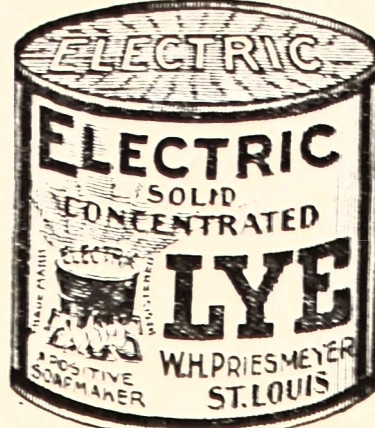
To the Editor of LIGHT OF TRUTH.

Diet reform is a subject upon which many are now thinking. As in all other genuine reforms I see the LIGHT OF TRUTH is among the advance guard in this also. I was pleased to note in a late issue an article by G. H. and M. T. Neff in which the impurities of flesh were plainly told, and must have awakened thought in that direction in those who delight in flesh eating. The majority of people think it impossible to live without meat; they are sorry animals must be slain for food, but it is something that has to be done to sustain human life, but this is a mistaken idea, the slaughtering of animals for food is as unnecessary as it is cruel, for it has been proved beyond question that vegetarian living not only promotes health, but gives greater strength and endurance to those who adopt it. I can speak somewhat from experience; for a few years ago I was one of those who thought flesh eating a necessity, but learning through a lecture by Mr. M. S. Ayer in the Temple Sunday-school that it was possible not only to live but be well and strong without the use of meat, I decided there and then to give it up. Since then, seven years ago, I have been a vegetarian, eating neither fish, flesh, nor fowl. My experience in this better way of living has been most satisfactory, and nothing could ever induce me to return to flesh eating. There are many other "impurities of flesh" taken into the system by meat-eaters not mentioned in the aforementioned article that would be well for such to consider. If any of your readers would learn more of the benefits of vegetarian living let them send for *Food, Home, and Garden*, a little magazine published in Philadelphia by the Vegetarian Society of America, Henry S. Cobb, editor. I would say in closing that bread made of whole wheat, meal, and entire wheat flour used in about the same proportion appears to be a perfect substitute for meat, and I would advise all who give up its use to make it one of the articles of their daily diet. JANE D. CHURCHILL.

Grace Florence Reed, of Saugerties-on-the-Hudson, writes: "If you care for the opinion of an unknown subscriber, let me voice the general sentiment of your readers in saying that I consider the LIGHT OF TRUTH the broadest, most progressive, and in every way the best exponent of the spiritual philosophy of the nineteenth century."

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